DOCUMENT RESUME

ED 440 028 SO 031 661

TITLE	Learning to Live Together in Peace and Harmony: Values Education for Peace, Human Rights, Democracy, and Sustainable Development for the Asia-Pacific Region. A UNESCO-APNIEVE Sourcebook for Teacher Education and Tertiary Level Education.
INSTITUTION	United Nations Educational, Scientific and Cultural Organization, Bangkok (Thailand). Principal Regional Office for Asia and the Pacific.
REPORT NO	BKAC/98/M/81-1000
PUB DATE	1998-00-00
NOTE	193p.
AVAILABLE FROM	United Nations Educational, Scientific, and Cultural Organization. Education for All Forum Secretariat, P.O. Box 967 Prakanong, Bangkok 10110, Thailand. Web site: http://www.unescobkk.org.
PUB TYPE	Books (010) -- Guides - Non-Classroom (055)
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	*Civil Liberties; *Democracy; Foreign Countries; International Education; *Peace; Secondary Education; Social Studies; *Sustainable Development; Teacher Education; *Values Education
IDENTIFIERS	Asia Pacific Region; *Peace Education

ABSTRACT

This sourcebook is the outgrowth of a July, 1996 meeting held in Malacca, Malaysia, where the Asia Pacific Network for International Education and Values Education (APNIEVE) experts group articulated the Asia-Pacific longing for peace and harmony. The sourcebook is based on international education and values education, with emphasis on peace, harmony, human rights, democracy, and sustainable development in the region. Major emphases are placed on the meaning of Learning to Live Together, the core and related values needed to live together successfully and peacefully, and the development of learning experiences that will help teacher trainees and students actualize such values. Following an introduction, the sourcebook is divided into these chapters: (1) "The APNIEVE Philosophy"; (2) "The Asia-Pacific: Context and Conceptual Framework"; (3) "Education for Learning to Live Together"; (4) Guidelines for Teaching-Learning Materials and Sample Lesson Plans; and (5) The State of the Practice of Values Education in Teacher Education: Country Reports. Appendixes contain several declarations of principles, a plan of action, selected papers, and a directory of participants of APNIEVE meetings. (Contains 49 references.) (BT)

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LEARNING TO LIVE TOGETHER IN PEACE AND HARMONY

Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region

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A UNESCO-APNIEVE SOURCEBOOK
for Teacher Education and Tertiary Level

SO 031 661

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LEARNING TO LIVE TOGETHER IN PEACE AND HARMONY

Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region

A UNESCO-APNIEVE SOURCEBOOK
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UNESCO PRINCIPAL REGIONAL OFFICE FOR ASIA AND THE PACIFIC, BANGKOK 1998

UNESCO Principal Regional Office for Asia and the Pacific.
Learning to live together in peace and harmony; values education for peace, human rights, democracy and sustainable development for the Asia-Pacific region: a UNESCO-APNIEVE sourcebook for teacher education and tertiary level education. Bangkok: UNESCO PROAP, 1998.
182 p.

1. PEACE EDUCATION. 2. INTERNATIONAL EDUCATION.
3. HUMAN RIGHTS EDUCATION. 4. DEMOCRACY.
5. SUSTAINABLE DEVELOPMENT. 6. TEACHING GUIDES.
7. ASIA AND THE PACIFIC. I. Title.

370.196

© UNESCO 1998

Published by the
UNESCO Principal Regional Office for Asia and the Pacific
P.O. Box 967, Prakanong Post Office
Bangkok 10110, Thailand

Printed in Thailand

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BKAC/98/M/81-1000

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INTRODUCTION

APNIEVE is an acronym for the Asia-Pacific Network for International Education and Values Education. It was born in spring in Seoul, Republic of Korea, during the Organizational Meeting to Form the Network of Regional Experts in Education for Peace, Human Rights and Democracy (29-31 March 1995). This meeting was a follow up of the 44th session of the International Conference on Education (ICE) and the Regional Consultation of Asia and the Pacific Member States held during the Conference in Geneva, October 1994.

The idea of a regional network had been derived from recommendations and suggestions put forward during various regional meetings and workshops organized by UNESCO and its Member States namely:

- The Regional Workshop on International Education Materials and Methods (Bandung, Indonesia; August 1992), which recommended the formation of an Association of Educators for International Education.
- The Regional Workshop on Enhancing Humanistic, Ethical, Cultural and International Dimensions of Education (NIER, Tokyo, February 1994), which recommended the formation of a network of institutions and interest groups to work in the areas of values education and international education.
- The Meeting of Experts from Asia and the Pacific Region to Prepare for the 44th Session of the ICE (Tagaytay, Philippines, March 1994), which recommended that within the aegis of UNESCO-PROAP, an Asia–Pacific Network be formed of institutions and individuals interested in promoting the goals of education for international understanding, peace, human rights, democracy and sustainable development.

Following its formation, APNIEVE decided to offer UNESCO technical advice and support in the implementation of its activities in the field of international education and values education.

APNIEVE plans to produce a series of publications in keeping with its aim to promote and develop international education and values education for peace, human rights, democracy and sustainable development, through inter-country co-operation among individuals and institutions working in these fields. This first volume in UNESCO-APNIEVE Sourcebook series is for teacher education and tertiary education.

It brings together the experiences and reflections of experts from the UNESCO Member States of Asia and the Pacific Region who believe that their region is well endowed with shared cultural and human values. When identified, these values can serve as vehicles for unity, solidarity and peace, as well as an instrument for democracy and sustainable development. The vision these people share for the future of the region encompasses:

- elimination of all forms of discrimination;
- the protection of human rights and democracy;
- equitable, balanced, human and sustainable development;

- protection of the environment; and
- the integration of contemporary and traditional humanistic values.

Those holding this vision recognize that rapid modernization and urbanization are major concerns facing Asia and the Pacific region, for they result in economic and technological advancement which is faster than social and cultural development.

Education, which has a fundamental role to play in personal and social development, has been used to create a more skilled work force, but often at the cost of the development of the whole person. The long-term goals of human values and moral principles tend to become less important when they have to compete with more immediate economic considerations. Furthermore, whether industrialized or industrializing, many countries in the region are still in the process of democratization and require enormous effort in the dissemination of the principles of universal values, such as human rights for all, and in the promotion of a culture of peace and tolerance. To this end, education for peace, human rights and democracy (that is, international and values education) should receive more attention and greater priority.

Convinced that the changes and the challenges of the future require a better understanding of others and the world at large, and that they also demand mutual appreciation, peaceful interchange and harmony, APNIEVE emphasizes humanistic, cultural and international dimensions in equipping each person to respond to the needs of the twenty-first century.

APNIEVE increasingly believes in the importance of living together through caring for each other and sharing. Among APNIEVE countries there is an emerging emphasis on the dignity of the human person and the importance of human values in developing international understanding and co-operation, and in generating regional and global solidarity.

Inspired by the "four pillars of education" described in Learning: the Treasure Within (the report to UNESCO of the International Commission on Education for the Twenty-first Century), in particular the pillar on which the Commission has put greatest emphasis: "Learning To Live Together", the APNIEVE experts group met in Malacca, Malaysia (1-5 July 1996) articulated the Asia-Pacific longing for peace and harmony and agreed that a sourcebook entitled *Learning to Live Together in Peace and Harmony* should be produced. It would be based on international education and values education, with emphasis on peace, harmony, human rights, democracy and sustainable development in the region.

The sourcebook has three major emphases:

- the meaning of Learning To Live Together;
- the core and related values needed to live together successfully and peacefully;
- the development of learning experiences that will help teacher trainees and students actualize such values.

After the Malacca meeting, each of the experts was requested to complete teaching-learning modules and lesson plans for each of four areas assigned to them. They submitted their contributions to the Secretariat to work on, and the draft version was deliberated upon, reviewed and finalized by participants at the Bandung, Indonesia, meeting (27–30 April 1997).

This publication would not have been possible without the contributions from the APNIEVE Steering Committee, in particular its President, Dr. Lourdes R. Quisumbing of the Philippines, its Secretary, Dr. Valai na Pombejr and the experts, namely, Mr. Wayne Muller (Australia), Prof. Hu Wei (China), Mr. Gouri Sankar Hati (India), Prof. Dr. Mohammad Fakry Ghaffar (Indonesia), Prof. Akihiro Chiba (Japan), Dr. Cho Nan Sim (Republic of Korea), Prof. Dr. Nik Aziz Nik Pa (Malaysia), Mr. Earnest Tan (Philippines), Prof. Dr. Twila Punsalan (Philippines), Dr. Vichai Tunsiri (Thailand) and Prof. Rene Romero (Philippines), who helped develop some sample lessons. The overall contribution of all the participants at the Malacca and Bandung meetings is also acknowledged.

This publication is most timely because there is a keen interest in values education throughout Asia and the Pacific region. It is to be hoped that it will provide students and teacher trainees with useful guidelines for teaching-learning modules and lesson plans on values education for peace, human rights, democracy and sustainable development.

Through their efforts, the APNIEVE Steering Committee and experts hope that young people in Asia and the Pacific region will be equipped with the knowledge, skills and attitudes needed to live together in peace and harmony, and that they will be able to play an active part in promoting a genuine and lasting culture of peace in the Asia-Pacific region and the world.

Chapter One

THE APNIEVE PHILOSOPHY

APNIEVE draws its basic philosophy from today's expression of UNESCO's original mandate: *Peace for Development and Development for Peace*. Its fundamental mission is the transformation of the culture of war and violence to a culture of peace, mainly through education in general and through values education in particular.

APNIEVE's principal goals and objectives are to promote and develop international education and values education for peace, human rights and democracy in the context of a holistic, human and sustainable development, through co-operation among individuals and institutions working in these fields in Member States of the Asia-Pacific Region.

APNIEVE was organized as a follow-up to the 44th Session of the ICE (International Conference on Education) in Geneva, in October 1994. APNIEVE aims to assist in the implementation of the "Declaration and the Integrated Framework of Action on Education for Peace, Human Rights, and Democracy" against a background of sustainable development.

It likewise underscores the 1993 Kuala Lumpur Declaration of the Ministers of Education of the Asia-Pacific Region (MINEDAP VI), which stated that their overarching concern was the importance of values, ethics and culture in education.

The Asia-Pacific region has a wealth of shared cultural human and spiritual values which, when identified, can serve as vehicles for unity, solidarity and peace, as well as being instruments for holistic, human and integrated sustainable development. Each Member State, within its own peculiar geographical setting, its historical background, stages of development and culture, can share its unique experience in adapting cultural values to the changing needs of the times.

Knowledge and understanding of each other's cultural traditions, beliefs and practices will contribute to an appreciation of shared values and aspirations, as well as an appreciation of each other's differences, thus contributing to the development of mutual respect and tolerance. In networking on education for peace and tolerance, human rights, democracy and international understanding, the APNIEVE experience will provide valuable input for the establishment of stronger regional and interregional links, leading towards the realization of a sustained global *culture of peace*.

APNIEVE's strategies, policies and lines of action are guided by the Integrated Framework of Action on Education for Peace, Human Rights and Democracy approved by the General Conference of UNESCO at its 28th session. The following strategies, policies and lines of action are stated in the Integrated Framework of Action:

III. Strategies

13. In order to achieve these aims, the strategies and forms of action of education systems will clearly need to be modified, as necessary, in respect both of teaching and of administration. Furthermore, providing basic education for all, and promoting the rights of women as an integral and indivisible part of universal human rights, are fundamental in education for peace, human rights and democracy.

IV. Policies and lines of action

16. The incorporation into curricula at all levels of education, formal and non-formal of lessons on peace, human rights and democracy is of crucial importance.

Content of education

17. To strengthen the formation of values and abilities such as solidarity, creativity, civic responsibility, the ability to resolve conflicts by non-violent means, and critical acumen, it is necessary to introduce into curricula, at all levels, true education for citizenship which includes an international dimension. Teaching should particularly concern the conditions for the construction of peace; the various forms of conflict, their cause and effects; the ethical, religious and philosophical bases of human rights, their historical sources, the way they have developed and how they have been translated into national and international standards; ... the bases of democracy and its various institutional models; the problem of racism and the history of the fight against sexism and all the other forms of discrimination and exclusion. Particular attention should be devoted to culture, the problem of development and the history of every people, as well as to the role of the United Nations and international institutions. There must be education for peace, human rights and democracy.

    It cannot, however, be restricted to specialized subjects and knowledge. The whole of education must transmit this message and the atmosphere of the institution must be in harmony with the application of democratic standards. Likewise, curriculum reform should emphasize knowledge, understanding and respect for the culture of others at the national and global level and should link the global interdependence of problems to local action. In view of religious and cultural differences, every country may decide which approach to ethical education best suits its cultural context.

Teaching materials and resources

18. All people engaged in educational action must have adequate teaching materials and resources at their disposal. In this connection, it is necessary to make the necessary revisions to textbooks to get rid of negative stereotypes and distorted views of "the other." International co-operation in producing textbooks could be encouraged. Whenever new teaching materials, textbooks and the like are to be produced, they should be designed with due consideration of new situations. The textbooks should offer different perspectives on a given subject and make transparent the national or cultural background against which they are written. Their content should be based on scientific findings. It would be desirable for the documents of UNESCO and other United Nations institutions to be widely

distributed and used in educational establishments, especially in countries where the production of teaching materials is proving slow owing to economic difficulties. Distance education technologies and all modern communication tools must be placed at the service of education for peace, human rights and democracy.

Teacher training

23. The training of personnel at all levels of the education system – teachers, planners, managers, teacher educators – has to include education for peace, human rights and democracy. This pre-service and in-service training and retraining should introduce and apply in situ methodologies, observing experiments and evaluating their results. In order to perform their tasks successfully, schools, institutions of teacher education and those in charge of non-formal education programmes should seek the assistance of people with experience in the fields of peace, human rights and democracy (politicians, jurists, sociologists and psychologists) and of the NGOs [non-government organizations] specialized in human rights. Similarly, pedagogy and the actual practice of exchanges should form part of the training courses of all educators.

Thus, APNIEVE's programme of activities will include:

- the sharing and exchange of information on the current situation in the participants' countries with regard to the development of policies and programmes, and the implementation of international education and values education at the teacher-training level;
- workshops to review existing curriculum models, modules, or materials, and to design prototype models, modules or materials for adaptation and use in Member States as well as for pre-testing and evaluation purposes. Efforts to work with other regions involved in programmes and projects on peace, tolerance, non-violence, human rights, democracy and international understanding will be pursued.

To carry out the above activities, APNIEVE holds yearly conferences and workshops with the support of UNESCO and under the guidance of a Steering Committee from seven Member States, and with UNESCO PROAP as Secretariat.

APNIEVE's vision of the future is inspired by the report of the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors, which emphasizes the need for each individual to learn how to learn, and requiring a better understanding of other people and the world at large, peaceful interchange and harmony, which are sadly lacking in our world today. Of the four pillars of education, "learning to live together" is the one most vital to building a genuine and lasting culture of peace in both the Asia-Pacific region and throughout the world. The three other pillars – "learning to know", "learning to do", and "earning to be" – are the bases for learning to live together.

APNIEVE's definition of "learning to live together", and the values required for it from the Asia-Pacific perspective, was arrived at by experts from nine countries who met in Malacca, 1-4 July 1996, to reflect on and share their views as to what "learning to live together" means and what values are required to achieve it, particularly in the Asia-Pacific context.

Learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which mutual respect, understanding, caring and sharing, compassion, social responsibility, solidarity, acceptance and tolerance of diversity among individuals and groups (ethnic, social, cultural, religious, national and regional) are internalized and practised together to solve problems and to work towards a just and free, peaceful and democratic society.

This process begins with the development of inner peace in the minds and hearts of individuals engaged in the search for truth, knowledge and understanding of each other's cultures, and the appreciation of shared common values to achieve a better future.

Learning to live together in peace and harmony requires that quality of relationships at all levels is committed to peace, human rights, democracy and social justice in an ecologically sustainable environment.

Figure 1. Learning to Live Together: The Asia-Pacific Perspective Schematic Diagram of Core and Related Values Needed to Live Together in Peace and Harmony

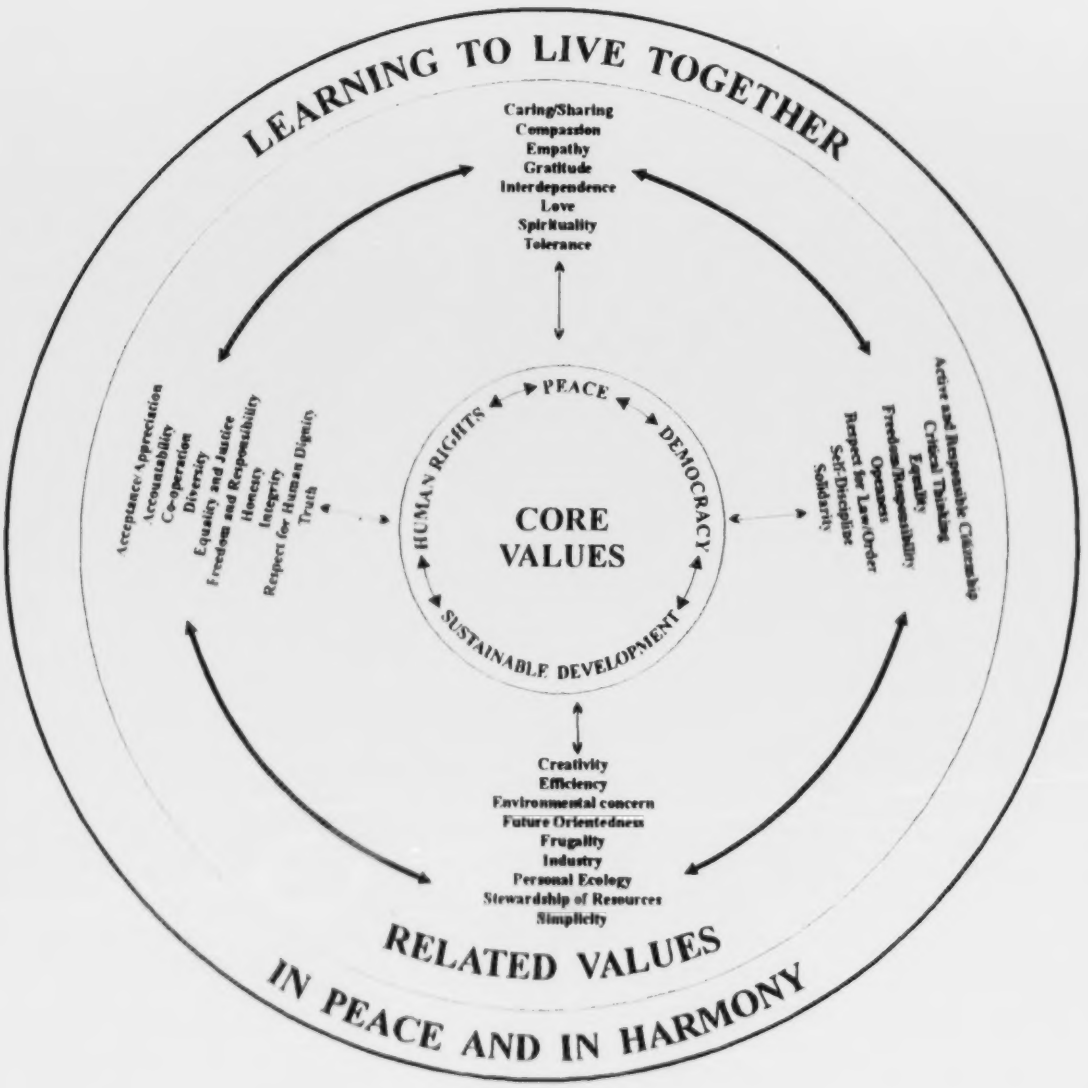

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Figure 2. Core values of Peace, Human Rights, Democracy and Sustainable Development, and related Values which Support Them

Peace	**Human Rights**
Love	Truth
Compassion	Equality and Justice
Harmony	Respect for Human Dignity
Tolerance	Integrity
Caring and Sharing	Accountability
Interdependence	Honesty
Empathy	Acceptance
Spirituality	Appreciation of Diversity
Gratitude	Freedom and Responsibility
	Co-operation
Democracy	**Sustainable Development**
Respect for Law and Order	Efficiency
Freedom and Responsibility	Industry
Equality	Futures Orientation
Self-discipline	Environmental Concern
Active and Responsible Citizenship	Stewardship of Resources
Openness	Creativity
Critical Thinking	Frugality
Solidarity	Simplicity
	Personal Ecology

PEACE

Love

- self-worth/self-esteem
- trust and respect
- positive self-criticism
- openness
- deep sense of responsibility
- concern for others
- fidelity/loyalty
- sense of sacrifice
- sense of reconciliation
- courage
- gentleness
- endurance

Compassion

- kindness
- moral strength/fortitude
- sensitivity to others' needs
- goodwill
- nurturing
- supportiveness

Harmony

- mutual trust and understanding
- sense of belonging/cultural worth
- co-operation/collaboration
- effective communication
- concern for common good
- sense of reconciliation
- desire for consensus

Tolerance

- mutual respect
- genuine acceptance and accommodation
- respect for personal and cultural differences (unity in diversity)
- peaceful conflict resolution
- acceptance and appreciation of diversity of cultures
- respect for minority groups and foreigners
- sense of humour, courtesy/cordiality, open-mindedness

Caring and Sharing

- love
- concern
- generosity

Interdependence

- sense of interconnectedness with others and with creation
- globalization/nationalism and internationalism
- sense of subsidiarity
- non-violence
- active participation
- global understanding/mutual respect among nations
- creative and collective responsibility and co-operation
- transformational leadership
- commitment to the future

Empathy

- appreciation of the other
- awareness
- concern

Spirituality

- inner peace
- reverence and respect for life
- belief in one's material and spiritual potential
- commitment to genuine human development
- confidence in the human spirit

- freedom of thought, conscience and belief
- equanimity/calmness/inner strength
- integrity, genuineness, righteousness
- reflective attitude/meditativeness

■ Gratitude

- appreciation
- respect
- acceptance

HUMAN RIGHTS

Truth

- right to exist
- freedom of speech, expression, belief and worship

Equality and Justice

- everyone irrespective of race, sex, caste, religion, ethnicity, language etc. is recognized equal by law
- responsibility

Respect for Human Dignity

- respect for self and others
- self-esteem
- respect for the basic rights of every person
- love and care
- respect for others' work

Integrity

- moral uprightness
- ethical behaviour

Accountability

- personal responsibility
- acceptance of the consequences of one's actions

Honesty

- consistency of word and action

Acceptance/Appreciation of Diversity

- respect for the belief and culture of different communities and the sovereignty of other nations
- respect for the culture of other countries
- respect for the rights of minority and disadvantaged groups

■ Freedom and Responsibility

- freedom of speech
- freedom of worship
- freedom from fear, ignorance and hunger
- responsibility to others

■ Co-operation

- preparedness to work with others

DEMOCRACY

Respect for Law and Order

- discipline
- respect for authority
- mutual trust

Freedom and Responsibility

- democratic and responsible way of life
- freedom of expression and articulation
- respect for the rights of others

Equality

- belief in human dignity
- recognition of others' rights, especially those of minorities and the deprived

Self-discipline

- courtesy
- good behaviour in human interaction
- non-violent conflict resolution

Active and Responsible Citizenship

- readiness to volunteer
- civic-mindedness
- belief in participation

Openness

- dialogue and consultation
- negotiation
- open-mindedness based on scientific truth and universal values

■ Critical Thinking

- rational thought
- scientific outlook
- questioning mind
- searching for truth
- well-informed judgement

■ Solidarity

- collective decision-making
- co-operation
- team work
- peaceful solution of problems

SUSTAINABLE DEVELOPMENT

Efficiency/Industry

- ecological sustainability
- hard work and industry
- discipline and practical mindedness

Futures Orientation

- sustainable future
- alternative future
- visionary orientation
- sense of mission

Environmental Concern

- environmental care
- environmental action

Stewardship of Resources

- reverence for nature and responsible consumption
- social justice
- sense of common good

Creativity

- creativity in preserving physical, social, cultural resources
- creativity in solving environmental concerns
- flexibility
- adaptability

Frugality/Simplicity

- reverence for life
- responsible consumption
- effective management of resources

Personal Ecology

- reverence for life (human and natural resources)
- personal care

Chapter Two

THE ASIA-PACIFIC: CONTEXT AND CONCEPTUAL FRAMEWORK

■ Introduction

The Asia-Pacific region, which includes the countries of APNIEVE members, is characterized by both rapid change and an enhanced sense of identity, which manifests itself as a growing regional sense of wanting "to get to know each other better". Hence, the imperative of "learning to live together in peace and harmony" has never been more important and compelling in terms of both regional and global considerations.

■ The Context

In summary, the following contextual characteristics of the Asia-Pacific region are relevant to achieving the outcome of "learning to live together in peace and harmony" in the region.

1. The Asia-Pacific region is populated by approximately half of humanity, with many of these people experiencing unprecedented rapid change in their economic, political, social and cultural lives. Such is the diversity and contrast of the region that it contains some of the world's richest and poorest nations; some of the world's largest and smallest countries; some of the world's highest mountains and most fertile river flood plains; some of the world's most isolated and land-locked regions, and most fertile and complex archipelagos; and some of the world's most populated and least populated areas.
2. The Asia-Pacific region is composed of a series of nation states, many of which have experienced traumatic events, including war, revolution and internal conflict this century, but which have also experienced periods of great stability.
3. The Asia-Pacific region contains a diversity of the world's major belief systems – both religious and secular – which continue to endure despite challenges to traditional beliefs as a consequence of modernization.
4. The Asia-Pacific region is characterized by racial, ethnic and cultural pluralism, both within the boundaries of the individual nation states and across the region. This pluralism is accommodated in various ways in the different nation states.
5. The Asia-Pacific region is developing an enhanced sense of identity as a region as a result of expanded electronic, print and physical contact, and economic links.
6. The Asia-Pacific region is confronted with the paradox that its citizens are sharing the benefits of economic development unequally, but the risks of this development are of great consequence to all citizens, both within the region and globally.
7. The Asia-Pacific region is confronted with a situation where economic development and modernization have been accompanied by an increasing focus on the values of materialism and consumerism, which have the potential to undermine social and ecological sustainability.

8. The Asia-Pacific region is experiencing social and economic changes, which are affecting family structures and the roles and occupational pursuits of individuals within the family. These changes are having inevitable effects on the role of families as the agents of primary socialization.

9. The Asia-Pacific region has shared aspirations for cultural continuity and economic growth and development, however, there is a growing recognition of the consequences of this growth for individual citizens, family and cultural stability, and the environment. The resultant tensions require a focus on the future in all political leadership and educational endeavour, and the acknowledgment that this may require both the reaffirmation of traditional values and the acceptance of some "new" values, in order to achieve a mix of values that can facilitate the process of change.

10. The Asia-Pacific region's shared attributes and changing dynamics are, nevertheless, embedded in the broader context of an emerging globalism. Global trends may carry with them tensions which threaten local, national and regional identities. A frequently cited example of this is the assertion that the phenomenon of modernization may lead to "cultural convergence" between societies, and that this cultural convergence may lead to a greater presence of "western" values at the expense of local traditional values.

■ Conceptual Framework

Within the context of the potential emergence of a global culture, it is important to provide a *conceptual framework* for exploring the regional potential of the Asia–Pacific to contribute to the achievement of a better world. One such possible framework is provided in the following diagram:

WHAT ARE THE CHARACTERISTICS
OF ASIA-PACIFIC RELEVANT TO CREATING A BETTER WORLD?
SPIRIT
A permeating sense of oneness and interconnectedness of awe and of wonder.
An emerging global culture exemplified by interdependence, peace, tolerance, harmony, creativity, responsibility with respect for diversity and cultural identity
Acceptance of diversity
Technology and Built Environments which are humane, beautiful, sustainable
Other People Systems Cultures
Intercultural communication which is peaceful co-opearative empathetic
which is rich, diverse, responsive to needs and to change
CULTURES
Families, face-to-face groups, communities which are caring and cooperative compassionate
HARMONY WITH PEOPLE
Institutions and Social Systems which are democratic politically and economically just sustainably productive, globally aware
TIME & CHANGE
Valued traditions but open to change for the better
HARMONY WITH ONESELF
Persons who are integrated open growing (minor peace)
Partners who are loving loyal
ECOSYSTEMS
which are healthy and growing
Communities whose habitats are preserved
Species which are surviving and flourishing
21st century
individuals whose rights are respected
HARMONY WITH NATURE
Animal life
Plant life
Life
A Planet which is
Clean and healthy
Reduced in pollution
Co-operatively enhanced
for future generations

Figure 3. (Adapted from the work of Dr. David Dufty, with Permission)

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The conceptual framework acknowledges and endorses:

1. The centrality of a holistic and integrated approach in learning to live together and in working for a better world. This implies the need for the co-existence of the Asia-Pacific region in the broader global context.

2. The need for any emerging global culture to be exemplified by values and concepts such as tolerance, harmony, peace, interdependence, the acceptance of respect for diversity and cultural identity, and the centrality of a spirit imbued with a sense of oneness, interconnectedness, awe and wonder. Such a position would accept a balanced synthesis of "eastern" and "western" values and "traditional" and "modern" perspectives.

3. The need for balance between "egocentric" and "ecocentric" considerations in learning to live together and in working for a better world. This implies the espousing of individual integrity and ethical relationships, and the acceptance of a need to preserve and maintain healthy and growing ecosystems and an attitude favouring living in harmony with nature. Also necessary is a preparedness to work towards repairing the damage already done to nature, in order to create a clean and healthy planet as a legacy for future generations.

4. The need for each nation state to establish and maintain institutions and social systems which are democratic, respectful of human rights, politically and economically just, sustainably productive, and globally aware.

5. The need for respect for other people and tolerance of their systems and cultures, combined with peaceful, co-operative and empathetic intercultural communication.

■ Conclusion

In "learning to live together in the Asia-Pacific region in peace and harmony", a suitable balance between the need to think regionally and the need to think globally must be sought. Education of the people of the region is a crucial factor in the achievement of such positive outcomes, and central to this educative process will be an emphasis on international education and values education within a curriculum which emphasizes education for *peace, human rights, democracy* and *sustainable development* for the Asia-Pacific region.

Chapter Three

EDUCATION FOR LEARNING TO LIVE TOGETHER

■ Introduction

"Learning: the Treasure Within", the report of the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors, and published by UNESCO in 1996 provides new insights into education for the 21st Century. It stresses that each individual must be equipped to seize learning opportunities throughout life, both to broaden her/his knowledge, skills and attitudes, and to adapt to a changing, complex and interdependent world. It advocates four pillars of education:

- learning to know, that is acquiring the instruments of understanding;
- learning to do, so as to be able to act creatively in one's environment;
- learning to live together, so as to participate in and co-operate with other people in all human activities; and
- learning to be, so as to better develop one's personality and to act with ever greater autonomy, judgement and personal responsibility.

Education must not disregard any aspect of a person's potential: memory, reasoning, aesthetic sense, physical capacities and communication skills.

Among the four pillars of education, the Commission has put greater emphasis on the one that it proposes and describes as the foundation of education: learning to live together. This can be achieved by developing an understanding of others and their history, traditions and spiritual values. On this basis we can create a new spirit guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future. This may induce people to implement common projects and to manage the inevitable conflicts in an intelligent and peaceful way.

Learning to live together is one of the major issues in education today, since the contemporary world is too often a world of violence. Although there has been conflict throughout history, new factors are accentuating the risk, particularly the extraordinary capacity for self-destruction humanity has created in the course of the 20th century. Therefore, we believe it is necessary to devise a form of education which will make it possible to avoid conflicts or resolve them peacefully by promoting learning to live together with others, by developing a spirit of respect for the values of pluralism and the need for mutual understanding and peace.

■ Learning to Live Together in Asia and the Pacific

In the midst of rapid global change, the Asia-Pacific Region, with its unique features in terms of culture, population and socio-economic conditions, is faced with increasing challenges that require immediate attention. These challenges are related to the issues of peace, human rights, democracy and sustainable development. In order to resolve these issues, peoples of the region

and peoples of the world should accept their differences but start working on the basis of their commonalties for the survival of humankind.

Strengths that a country has established throughout the years should become a fundamental asset for sharing, caring, helping and working together towards maintaining peace, protecting human rights, enhancing democracies and accelerating development in the pursuit of the common goals of humankind.

Peoples of the region should learn to live together on the basis of mutual respect and understanding, helping one another, sharing and caring for the benefit of all. Learning to live together requires a dynamic, holistic, life-long process involving education of all segments of society.

When all qualities attached to the concepts of learning to live together are considered, education to achieve peace, human rights, democracy and sustainable development is undoubtedly an holistic linked process. All values related to peace are linked to those of human rights, democracy and sustainable development. Sustainable development, which covers all aspects of human life, cannot be accomplished without peace. Peace cannot be achieved without democracy. It would be difficult to attain democracy where violations of human rights exist.

■ Goals

Education for peace, human rights, democracy and sustainable development is predicated on the development of a sense of universal values. However, these values must be understood in the context of various Asia–Pacific cultures.

For this purpose, education must prepare every individual with the enabling skills essential for managing life in a rapidly changing world. Consistent with this, the goals of education for peace, human rights, democracy and sustainable development will be:

- to develop love for humankind and the environment;
- to create awareness of the importance of living in harmony with each other and with the environment;
- to develop in individuals the skills of interpersonal communication in order to promote understanding, acceptance and tolerance;
- to enable individuals to give and receive;
- to create an awareness of the solidarity of humankind irrespective of race, religion, creed and culture;
- to create awareness of the uniqueness of individuals in their socio-cultural context;
- to enhance the quality of human relationships through a sense of dignity and equality, mutual trust, and an appreciation of others' beliefs and cultures;
- to promote active participation in all aspects of social life, and to ensure freedom of expression, belief, and worship;
- to develop effective democratic decision making that will lead to equity, justice and peace;
- to create awareness of the need for individual freedom and autonomy with responsibility;
- to develop the skills of reasoning, to enable learners to make informed decisions;

- to create an awareness of the environment that will promote sustainable development and continuity of the human race.

Learning to live together in peace, respecting human rights, practising democracy and achieving sustainable development requires a coherent and integrated approach to ensure learner involvement that has an impact on every aspect of the learner as an individual. This approach will involve an integrated curriculum framework, appropriate teaching strategies, a variety of approaches, techniques and resources, access to key international documents and the direct involvement of students in internalizing and practising these values in realistic situations. These requirements are enlarged upon below.

1. An Integrated Curriculum Framework

An integrated framework for curriculum implementation considers:

- the integration of the values of peace, human rights, democracy and sustainable development across the curriculum;
- the linkage between formal and informal networks of learning, including the links between school and the community;
- local, national, regional and global needs;
- the special needs of students according to age, socio-economic background, ability and gender;
- the identification of appropriate resources to meet the needs of students;
- the inclusion of formative feedback for the learner's improvement and development

2. Teaching Strategy

Peace, Human Rights, Democracy and Sustainable Development education are integral components in Values Education, Moral Education, and Ethics courses for trainee teachers.

The major strategies used in teaching these courses may include the inculcation and clarification of values, the posing of moral dilemmas, values analysis, action learning, evocative strategies and the social action model.

Transpersonal strategies may also be used, such as meditation, visioning, introspective analysis, psychosynthesis and others.

In using the strategies above, important consideration must be given to the holistic and confluent approach to values formation. The learner as a total person is of foremost consideration in values teaching.

3. Variety in the Approaches, Techniques and Resources Used

The teaching and learning of values will be based on a variety of approaches, techniques and resources to ensure that they are taught in the most meaningful and effective way. Course content will include:

- explanation of values;
- analysis of values;
- social action;
- the development of affective, cognitive, social and spiritual values.

4. Access to Key International Documents

To obtain the key international documents, such as the Declaration and Integrated Framework of Action on Education for Peace, Human Right and Democracy (Geneva, 1994) and the Declaration of Principles of Tolerance and Plan of Action (Paris, 1995) refer to Annex.

5. Student Involvement

The straight lecture and one-way classroom instruction should be kept to a minimum, with active methods directly involving students being preferred, such as:

- Group discussion and group dynamics
- Simulation and role-play, such as mini UNESCO conferences
- In-depth research and individual assignments
- Field visits and studies
- Volunteer work for those less fortunate
- Internet communication with ASP projects, both within one's own country and with other countries
- Participation in and observation of national and international conferences
- Teaching practice
- Extensive use of mass media

6. Realistic Situations

The four core values need to be taught and practised in realistic situations so that students develop a commitment to adopting and promoting these values in their own community settings.

■ Evaluation

The assessment and evaluation of student teachers in education for democracy must be reciprocal. While professors/instructors evaluate students' performance, the students should evaluate and assess the effectiveness of the training programme and the instructors' training methods.

Students' performance should not be limited to the acquisition of knowledge and information, but should cover the entire range of attitudes, emotions, aspirations and experiences, especially voluntary activities. Furthermore, assessment should ideally be made in consultation with students so that they also understand the value of assessment and evaluation.

The goal of education for democracy is to enhance the quality of human relationships. Evaluation and assessment should be made on a continuing basis, with evaluation being considered one of the means of promoting students' personal growth, rather than being a 'one-shot' test of knowledge.

Particular aspects of personal growth to pay attention to in evaluation and assessment are:

- An ability to diagnose a problem
- The capacity to take part in discussions and listen to others
- An ability to make a clear analysis
- An ability to find solutions to problems in co-operation with others
- Voluntary participation, co-operation and service
- Constructive approach rather than authoritarian attitudes
- A willingness to share and care

Chapter Four

GUIDELINES FOR TEACHING-LEARNING MATERIALS AND SAMPLE LESSON PLANS

An important strategy in the promotion and development of international education and values education is the provision of resources to enhance the values education curriculum in teacher training programmes.

The following guidelines and sample lesson plans have been designed to support the goals related to the four core values of Peace, Human Rights, Democracy and Sustainable Development, which are central to the theme of "Learning to Live Together in Peace and Harmony".

The guidelines and sample lesson plans are intended to provide inspiration and a stimulus for curriculum development. It is anticipated that teacher trainers will use these resources as a basis for developing of programmes best suited to their own context.

PEACE

■ Introduction

"Peace must begin with each one of us. Through quiet and serious reflection on its meaning, new and creative ways can be found to foster understanding, friendship and co-operation among all people." (Javier Perez de Cuellar, Secretary General of the UN, September 1986).

It is a truism that one cannot give what he/she does not have. Conversely, one cannot be at peace with others and the world if he/she is not at peace with himself/herself. Many people find themselves in trouble with others because of their inability to control themselves: an inability to stay calm amidst external pressures. Some people become easily confused, fretful and violent when suddenly under pressure, then wonder afterwards why in the world they have harmed others and why they cannot seem to account for their actions. Reactions of this kind may be indicative of a person's need to look inward – harmonizing thoughts, motives, words and actions – to get in touch with the inner self where peace, strength and truth reside. Peace from within consists of pure thoughts, pure feelings, and pure motives and wishes.

Peace is a rare commodity in today's world. This is evidenced through the dissatisfaction/worries of individuals and through a lack of proper understanding between people of different nations and communities.

A culture of peace is necessary for a meaningful life together. In a world where there is great diversity in personal, social and cultural ways of being and living, possession of significant human values can overcome these differences and ensure peace and solidarity.

The process of peace building starts from within the heart of each individual; when this is shared with other groups and cultures, it can lead to peace.

■ Goal

This section aims to empower the students with concepts, values and skills in invisioning a peaceful future, setting goals, relating sub-systems to the whole, and planning for system-wide changes for global peace through the development of significant related values.

■ Objectives

- To conceptualize components of peace.
- To recognize how each person and each cultural group interrelates in the local and global socio-cultural system.
- To analyze, evaluate, create models/paradigms for a better future.
- To express one's reasoning and genuine feelings when making judgements about local and global problems.
- To relate one's decision effectively to those of the group to which one belongs.
- To commit oneself to participate effectively and responsibly in local, national and global programmes for promoting and practicing peace.

■ Strategies/Approaches

1. Teaching strategies

Teaching peace in the classroom may be done most effectively through the use of introspective, transpersonal or evocative strategies, such as meditation, psychosynthesis and positive social interaction.

2. Cross-curricular studies

Peace education can be integrated with subject matter across the curriculum, for instance:

- ❑ Language
  - Writing essays on peace
  - Studying intercultural works about peace
  - Information exchange through newsletters or brochures

- ❑ Social Studies (History, Economics, Politics, Culture)
  - Simulation activities on inter-country conflict resolution
  - Group dynamics on international relations
  - Community activities

- Science
  - Discussing or reflecting on the ethics and responsibilities of scientists and the users of technology (e.g. in inventing and using the atomic bomb)
  - Debate
- Arts
  - Artistic representation of students' images of violence and peace
  - Preparing posters, slides, and materials for campaigns for peace

3. Schoolroom Activities

Peace education can be taught through various activities in schools, such as:

- Communication between children of various groups/cultures/ countries through
  - the exchange of letters
  - the exchange of work
  - student/faculty exchange
- School-based activities involving parents, teachers and students (this might include a parade, Peace education orientation workshops and forums)
- Volunteering to aid another country's citizens who are in difficulty
- Games and ways of developing group awareness to overcome prejudices and stereotypes

4. Peace Education Outside School

Peace education beyond the schoolroom can be promoted through:

- Community outreach programmes for the less fortunate
- Activities through various social and international organizations (or institutions)–UNESCO, UNICEF etc.

5. Learning Materials

The following guidelines can be used in developing learning materials for peace education:

- The materials should give practical help in teaching and learning about peace.
- The materials should suggest various methods that can promote students' active participation.
- The materials should be able to meet the particular needs of a country or teacher. In this respect, the materials are not a complete set, but an ongoing series.
- The materials stimulate students' interest in understanding more about other groups or cultures.
- The materials contain case studies showing how conflicts between people and countries have been resolved peacefully.
- The materials highlight the most urgent problems challenging world peace today.

SAMPLE LESSON PLANS ON PEACE

LESSON PLAN 1

■ Title

Sample lesson on Spirituality

■ Objectives

At the end of the lesson, students will be able to:

a) recognize the qualities of inner strength that help them stay peaceful at all times, especially when facing personal problems and conflicts;

b) express the importance of equanimity/inner peace; and

c) practice bringing themselves to moments of silence and meditation as a strategy for experiencing inner peace.

■ Related Values

Spirituality, inner peace, equanimity

■ Procedures

1. Preliminary Activity

a) Have the class form five groups.

b) Ask for a volunteer from each group. Let the five volunteers step outside the classroom so as not to hear the instructions to the rest of the class. While waiting outside, they may be instructed to sit, keep silent and try to meditate by themselves in preparation for the activity.

c) While the five volunteers are out of the classroom, give the groups the following instructions:

- Upon their return, ask each of the five volunteers to sit in the middle of the group.
- Ask them to listen to soft instrumental music that will help them achieve some moments of silence. They should try as much as possible to become calm and to avoid personal thoughts and anything external.
- After 30 seconds, the group members will do things to try to distract the volunteers. However, no physical contact with the volunteers should be allowed.
- The object of the activity is to determine if the volunteers are able to maintain their inner stillness amidst the external distraction for around five minutes.

d) Process the activity:

- Ask the volunteers to share their experiences. They may relate whether they were successful in achieving inner stillness, how they did it, what they felt, and what insights they have gained.
- Ask other group members to share their thoughts and feelings about the activity.
- Lead the class in discussion of the importance of regularly practising achieving inner stillness for a few seconds/minutes to calm one's nerves, especially in times of pressure, and to better deal with the tensions and other stresses in daily life.

2. Main Activity

a) Play soft meditative music while the students try the following relaxation exercises: a relaxation exercise. Describe the exercise by saying:

"Sit comfortably with both feet flat on the floor and with your back against the chair. You may close your eyes. feel your legs relax...your thigh relax...your hips and shoulders relax...and your head relax. Breathe deeply...inhale...exhale. Listen to your breathing...and you may listen to the beating of your heart. Now you feel relaxed and light."

b) Proceed from the above exercise to a visualization, saying:

"Now, there are scenes that flash into your mind...scenes of things that had happened to you in the past. Try to look for that most significant event when you felt yourself strongest. You felt strongest then because you were able to overcome adversities, personal conflict or a very serious problem. You had the strength to overcome the tensions and pressures that crisis brought you or your family. With that special strength of yours, you were able to maintain inner peace. Now, feel that moment when you had that strength and you were at peace with yourself having finally overcome that crisis through your strength and inner peace." (Pause)

"You are still feeling strong, relaxed, peaceful and happy! At the count of three, you will slowly open your eyes. Take a deep breath. One, two, three."

c) Ask the students to form groups of three. Let them share their answers to the following within the group:

- What was the conflict you recalled?
- What qualities gave you the strength to overcome the problems/pressures of that personal conflict?
- How did you make yourself remain calm/peaceful during those events?

3. Analysis

a) Let the students share their thoughts, feelings and any personal insights they gained from the activity and their sharing of the experience.

b) Other questions could be asked, such as:

- Was it easy/difficult to overcome those personal conflicts?
- What made it easy/difficult?
- Do you feel you still have that strength in you now?
- How is this strength manifested in your family life?
- What pressures/conflicts do you frequently meet at present?
- How do you manage these with equanimity?

c) Let the class infer the ultimate source of their inner strength (God, Creator).

4. Abstraction

Deliver a lecturette based on the following:

> ***VALUE CONCEPT: The centre of our spiritual consciousness, where we find our inner peace and strength, can be experienced within us from moment to moment. We experience inner peace when we become more conscious of our inner life. Focusing our thoughts and feelings, having a still mind and heart allows us to feel at peace with ourselves. Doing this helps us develop our discernment, alertness and intuition, charity, compassion, and our desire to care for others.***

5. Application

Ask the students to make a personal development plan (PDP) in their journal on enhancing one's inner peace. The PDP may be set out in the following format:

Activities	Frequency	Target Date
Example: 1. Listening to soft music 2. Silencing oneself 3. One minute of meditation 4. Mind-Body relaxation exercise 5. Reflection on a piece of verse 6. Recollection of what happened during the day.		

6. Closing Activity

End the session with one minute of meditation with soft music playing in the background.

■ Evaluation

a) Use a written quiz to assess cognitive objectives: objectives (a) and (b) above.

b) Observation of group activities in practising experiencing inner peace.

LESSON PLAN 2

■ Title

Sample lesson on Global Solidarity

■ Objectives

At the end of the lesson, the student will:

a) be aware that there are many people all over the world who are in difficulties caused by political/religious conflicts or natural disasters;

b) understand the importance of global solidarity, and willingly participate in promoting it.

■ Related Values

Global solidarity: global understanding, mutual respect among nations.

■ Procedures

The main process of teaching is in discussing the issues of concern. Discussion takes place mostly among students. The teacher's role is to focus on the main issues, to stimulate students' thinking and responses, to arbitrate their disputes, to motivate their participation, and so on. In this lesson, the teaching-learning process is focused on learning about the necessity of peace in the world and the importance of global solidarity.

The teaching procedure of this module is: highlighting the issues → discussing the issues → asking "why" questions → motivating to act. This is a typical moral education class teaching–learning process. Through this procedure, students can learn relevant knowledge, skills, attitudes and values.

1. Highlighting the Moral Issues

a) Present pictures and articles from newspapers highlighting difficulties for people caused by political/religious conflicts or natural disasters (choose material that is as recent as possible and related to events which provoked much argument in your society, and in which many students will be interested).

b) Investigate areas of conflict: the kinds of difficulties people face and the causes of conflicts, etc.

c) Imagining the sufferings of the people in the areas of conflict.

2. Discussing the Issues

a) Discuss what the people who live in areas of conflict should do: for instance, by being tolerant of other people's religions or political ideologies, understanding other nations' or races' cultures, not invading other people's rights, etc.

b) Ask what people who live in areas beyond the conflict should do: for instance, by reconciling the conflicting nations or races, sending relief goods and volunteers, etc.

c) Discuss how to help nations or peoples suffering from extreme poverty and disease caused by natural disaster: for instance, by sending relief goods and volunteers, or by participating in the activity of international co-operative organizations.

d) Look into the international co-operative organizations and their activities: UN (activities of preserving world peace), UNICEF (activities helping suffering children and women), UNESCO (activities involving education), etc.

e) Discuss young people's activities aimed at achieving peace in the world: for instance, by sending volunteers, relief goods and funds to starving peoples, participating in peace-keeping activities initiated by the UN, or by taking part in various activities concerned with such things as preserving environments and anti-nuclear movements, etc.

3. Asking 'Why' Questions

a) Why should all countries or peoples help each other to solve global problems?

b) Why do people set up international co-operative organizations?

■ Evaluation

The knowledge, skills and attitudes expected to be learned from this lesson can be evaluated by observing the discussion process and by conducting written tests.

LESSON PLAN 3

■ Title

Sample lesson on Interdependence

■ Objectives

At the end of the lesson, the students will:

a) have heightened their awareness that they belong to systems, and that they play a significant role in the development of these systems;

b) appreciate a need for more interdependent efforts.

■ Related Values

Interdependence: interconnectedness with others, active participation

■ Procedure

1. Divide the class into groups of five. Each member in the group is then assigned a role. For instance, if you have decided to study the family as a system, assign the following roles: father, mother, grandparent, son, daughter.

2. Ask each small group to hold hands in a circle. Tell them that at no point during the game should they let go of their hands. If they do so, the system breaks down. This means that the game requires a large space in which the different groups can move.

3. Tell the groups that you will announce that a certain member (or members) of the system have problems. The person (persons) taking that particular role, will then have to fall. This means that the other members of the group will have to muster enough strength to hold on to the member who has the problem. This step will be repeated until all the group members have had a chance to fall. You may increase the difficulty by announcing two or three and four members to simultaneously have problems.

4. This activity serves both as an ice-breaker and as an introduction. The class will have fun at first, after which, they will share some of their insights. Most probably, their realizations will revolve around the awareness of belonging to a system and how each one is accountable to the system. With this, introduce the value of interdependence.

5. Invite the students to complete a self-awareness activity. Give each a piece of paper, such as the activity sheet shown below. Ask them to reflect on their personal experience of systems and of the value of interdependence.

Name a system you presently belong to. (i.e. family, school, peer group)	
Identify the roles you play in this system	Identify your feelings about this role.
Indicate the positive influences you experience in this system.	Indicate the negative influences you experience in this system.
Use brainstorming to list a possible action you can personally take to improve the system.	Use brainstorming to list an interdependent move that the group could consider to improve the system.

6. A student can work on as many systems as she/he desires. After some time for personal reflection, the teacher suggests that each person shares his/her work with two or three classmates.

7. When each small group is through sharing, draw out some of the learning, insights and realizations students have gained from this activity.

8. The class can be brought together and students asked to create a sentence using the word "interdependence".

■ Evaluation

Evaluation involves observation of students' activities within the teaching-learning processes.

LESSON PLAN 4

■ Title

Sample lesson on Harmony through Effective Conflict Management

■ Objectives

At the end of the lesson, the students will be able to:

1. realize the importance of co-operation and a win-win attitude in the effective resolution of conflict;
2. assess their behaviours and attitudes with regard to their own conflict management.

■ Related Values

Harmony, co-operation/collaboration, effective communication, sense of reconciliation.

■ Procedure

1. This lesson can be conducted in two sessions. The first session involves a game. Invite two to five volunteers to come forward. The rest of the class will act as observers. Ask the volunteers to look around the room and mentally select a spot. They should not let anyone know which spot they have selected. When they have made their choice, they raise their hands.
2. Once all five have raised their hands, ask them to form a circle with their backs to each other, then, ask them to lock arms to form a close circle. Tell them that at no point of the exercise are they to let go of each other's arms, otherwise the circle breaks and the game is over.
3. Tell them that at the signal of "go," they are to move to the spot they have selected. They must do this without talking to each other. The observers watch carefully to see what transpires.
4. After the first round, gather the audience's observations. If the first group happens to end up struggling against each other, invite another group of volunteers who believe that the same procedure can be repeated without a struggle. No one should be hurt in the exercise.
5. Repeat this procedure until a group is able to illustrate an absence of struggle because each member gives in to the others instead of competing to move to their own spot immediately.
6. After each round, gather the observations. When there is a contrast between a group that competes (with a win-lose orientation) and a group that co-operates (with a win-win orientation), elicit students' insights into what they have learnt from the experience that can be of help in conflict management and resolution.

7. Having introduced the concept of co-operation and win-win in resolving conflict, in the second session invite the students to reflect on their personal experience of conflicts and their way of managing them. This is done through the use of an autobiographical questionnaire. Give each student seven pieces of paper. Read the first of the following questions aloud for them to ponder on. Ask them to write short phrases in answer to the question on one of the pieces of paper. Repeat this procedure for each of the questions, allowing sufficient time between questions for students to work on each one. The questions are as follows:

   a) Reviewing your life, who are the people you have found yourself in conflict with?

   b) What issues usually surround your conflicts?

   c) How did you feel each time you found yourself in conflict with someone? Do you notice a general pattern with regards to the way you feel towards conflict? Fear? Irritation? Resentment? Confusion? Unhappiness?

   d) How do you usually handle conflicts – through fight, flight or not facing up to resolving them? Once again, do you notice a general pattern in the way you usually deal with conflicts?

   e) What accounts for your feeling/s and/or behaviour/s towards conflict? What factors in your life influence your response?

   f) What usually results from the way you handle conflict situations?

   g) What alternatives might you consider for handling these conflict situations more effectively?

8. Having given students time to reflect on the questions, suggest that they share their responses with a partner.

9. The group as a whole could then share any insights and discoveries they have drawn from this activity. To facilitate the discussion, the following sentence stems could be used as starters:

   a) Through this activity, I was particularly struck by...

   b) I became much more aware of...

   c) I once more realize that I...

   d) It made me happy/disappointed to see that I...

10. Summarize their findings with a brief discussion on conflict. Then challenge them to come up with a specific action to undertake: "As a result, I am seriously considering...".

■ Evaluation

1. Review of the students' written work.
2. Observation of the students' activities and discussion.

LESSON PLAN 5

■ Title

Sample lesson on Appreciation of Cultural Diversity

■ Objectives

At the end of the lesson, the students are able to:

1. express the importance of tolerance for personal and cultural differences in attaining peace and international understanding;
2. appreciate the concept of unity in diversity;
3. suggest personal applications for the value of tolerance.

■ Related Values

Tolerance, respect for personal and cultural differences, unity and international understanding

■ Procedure

1. Preliminary Activity

a) Have the class sing the following song or one that has a similar message and is more culturally appropriate:

Getting To Know You
(From *The King and I*)

Getting to know you
Getting to know all about you
Getting to like you
Getting to know what to say
Getting to know you
Put it my way but nicely
You are precisely my cup of tea
Getting to know you
Getting to feel free and easy
When I am with you
Getting to know what to say
Haven't you noticed
Suddenly I'm bright and breezy
Because of all the beautiful and new things
I'm learning about you
Day by day

b) Ask a few students to summarize the message of the song.

c) Let them complete the following stems:

- When we get to know others, w...
- Accepting and respecting others as they are will...

2. Main Activities

Divide the students into ten groups. Let the groups draw lots to determine which of the situations listed below each will creatively present to the whole class.

a) The first day of school in Russia is a festive celebration. Bands play and decorative banners are hung while parents and neighbours watch as students stream to school bearing bouquets of flowers for their teachers.

b) Astrology is a guiding force in countries such as Bhutan. Astrologers are often consulted as to the best time to plant crops, make a journey, or marry.

c) In the Philippines, national flags are hung from windows and railings to celebrate Independence Day. In Denmark, the national flag is used as a decoration on birthdays, when flags are also hung from windows and railings. One can always tell who is having a birthday.

d) In Thailand, New year's Day is celebrated in mid-April, which is usually the hottest time of the year. Everyone has great fun splashing water, which is thought to wash away the evils of the past year.

e) Many African people have rainmaking dances that take place at specific times of the year when drought threatens.

f) In India, it is considered a bad omen to say "good bye". Instead, people say "Go and come back".

g) In Libya, girls are encouraged to find work rather than attending school, while children in Korea and Japan are pressured to excel in school by their parents.

h) In Ghana, funerals are happy occasions. It is believed that the deceased look after the living, which is a cause for rejoicing.

i) Jewish boys all over the world are considered adults according to their faith when they reach the age of thirteen.

j) In the Middle East, Italy and Spain, boys and men outwardly show affection by embracing one another and kissing on both cheeks in public.

k) In Belgium, the birthday celebrant is pricked with a needle first thing in the morning to drive away evil spirits.

Give each group a few minutes to prepare for a two-minute creative presentation depicting the cultural tradition described above.

3. Analysis/Processing

a) Elicit the students' feelings about the presentations and any insights they gained.

b) Allow them to relate other cultural traditions, practices or beliefs they know of that are practised by other peoples in the world.

c) Ask for further comments and feelings about these practices.

d) Let the students think of similar local practices.

e) Ask them why they think peoples around the world have different practices and beliefs.

f) Ask them if they would be comfortable living with people who had different practices, beliefs and traditions. Let them explain their responses.

g) Lead the discussion to the value concept of peace and tolerance and the importance of "learning to live together in peace and harmony".

■ Abstraction

Deliver a lecturette based on the following:

VALUE CONCEPT: Learning to live together in peace and harmony implies tolerance. "TOLERANCE" is respect, acceptance and appreciation of the rich diversity of our world's culture, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, freedom of thought, conscience and belief. TOLERANCE is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. TOLERANCE, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace." *(UNESCO Declaration on the Principles of Tolerance 28th General Conference, 16 November. 1995)*

Tolerance is the key to peaceful co-existence. Peaceful people are tolerant people. They recognize deep in their hearts the uniqueness and diversity each person possesses, and that these differences can be complementary rather than divisive.

Genuine acceptance and accommodation blossom in relationships as each person's understanding and open-mindedness grows.

Conflicts and misunderstandings may occur, but the tolerant person is able to transform these conditions to positive ones by developing an ability to quell heated emotions.

"Tolerance is not concession, not indifference. Tolerance is the knowledge of the other. It is mutual respect through mutual understanding. Man is not violent by nature. Intolerance is not in our genes. Fear and ignorance are the root causes of intolerance, and its patterns can be imprinted on the human psyche from an early age." *(Federico Mayor, Director-General of UNESCO, A Year for Tolerance, 1995)*

■ Application

Have the students complete the resolution below.

A Resolution

In the past, I have been intolerant of other people's.

.....

.....

.....

Now that I have learned the value of tolerance, from now on, I will become

.....

.....

.....

.....
Signature

.....
Witness

■ Closing Activity

Have the class recite the following:

He prayed it wasn't my religion.
He ate it wasn't what I ate.
He spoke it wasn't my language.
He dressed it wasn't what I wore.
He took my hand it wasn't the colour of mine.
But when he laughed it was how I laughed and when he cried it was how I cried.

Amy Maddox, 16 years old
Franklin Community H.S.
Bargersville, Inc.
In *Teaching Tolerance*, Spring, 1995

■ Evaluation

1. Written quiz
2. Observation

HUMAN RIGHTS

■ Introduction

All human rights are universal, indivisible, interdependent and interrelated. Education is the most effective means of developing values related to human rights. Education for human rights must develop the ability to value freedom of thought, conscience and belief; the ability to value equality, justice and love; and a willingness to care for and protect the rights of children, women, workers, ethnic minorities, disadvantaged groups, etc.

The first step in enhancing understanding and actualizing values related to human rights is to teach students what their shared rights and freedoms are, so that these may be respected and a willingness to protect those of others will be promoted. Teaching and learning activities must focus on values which preserve life and maintain human dignity. Each student should be given ample opportunity to evaluate the realization or non-realization of core values related to human rights in his/her own life. However, forming and maintaining this sensitivity is not enough. Each student must develop an ability to react to violations of human rights.

■ Goal

Education for human rights is aimed at developing in every individual a sense of universal values and the types of behaviour on which a culture of living together peacefully is predicated.

■ Objectives

The objectives of a curriculum for education on human rights are as follows:

1. To strengthen and enhance conduct and behaviour in line with the moral values and attitudes related to human rights.
2. To be aware of, understand and internalize the values related to human rights.
3. To make rational, moral and ethical decisions in keeping with human rights.
4. To develop the practice of consistently observing sound moral principles related to human rights in daily life.

■ Strategies/Approaches

1. We should let students know that people are born with the right to exist, and to have freedom of speech, expression and belief. We should make students aware of their right to decide their actions and take responsibility for their choices. Social norms and structures should not be allowed to exist at the expense of individual interest or the interests of any particular section of society. The nation and society have a duty to secure human rights. We should also teach students the values of equality, justice, love and care

2. In values education, the teaching strategies used are of crucial importance because they are directly related to the message, indeed, they are part of the message. In brief, messages of values education for enhancing understanding and realization of human rights are as follows:

   a) To help students understand the concept of human rights at all levels and to encourage respect for rights.

   b) To help students understand the nature of violation of human rights at all levels and to develop means of combating it, and to develop violation avoidance and violation resolution skills.

   c) To help students understand the concept of core values for human rights and to develop means of internalizing those values.

   d) To help students to develop a sense of their own worth and to encourage respect for others.

There are three approaches to learning core values with respect to human rights: learning about human rights, learning how to uphold them, and learning through practising them.

1. Learning about Human Rights

Learning about core values for human rights involves learning about the key international documents on human rights (such as the United Nations Declaration of 1984 and the European Convention of 1950), the principal concepts (civil and political rights, social and economic rights, fair treatment, due process), the list of core values (equality, justice, loving, etc.), and will, perhaps, explore the violation of human rights through individual case studies.

2. Learning How to Uphold Human Rights

Learning about the core values related to human rights will require not only the acquisition of relevant knowledge, but also the development and practice of the skills necessary for the defence and promotion of these values. This will undoubtedly include the development of effective communication skills, and the skills necessary for co-operation, negotiation, and decision making and, probably, the skills needed for non-violent action and campaigning.

3. Learning through Practising Human Rights

The knowledge and skills learnt in studying the core values and how to uphold them need to be reinforced through the very nature of the classroom environment: the quality of interpersonal relationships and the methods of teaching and learning should exhibit an intrinsic respect for the rights of students and of the teacher. In general, this type of learning aims to:

a) encourage interpersonal relationships;

b) decrease levels of student anxiety;

c) promote divergent and constructive thinking;

d) encourage peer learning;

e) facilitate conceptual and experiential learning;

f) encourage open, effective, creative, and accurate communication.

Core values related to human rights can be explored through experiential learning. Experiential learning essentially involves an exploration of personal feelings, attitudes, and values, a process through which the development of cognitive skills can take place, either during the experience or on later reflection. When developing core values for human rights, students need to be exposed to factors contributing to the violation of human rights in practice, such as:

1. too much emphasis within a country on economic considerations at the cost of equality and justice for common people;
2. ignorance of law and customs;
3. lack of education;
4. the vested interests of a rich and powerful minority;
5. poverty;
6. inequitable distribution of wealth;
7. certain traditional norms with respect to the status of women in society;
8. families becoming more nuclear in nature, so that the aged are becoming neglected.

SAMPLE LESSON PLANS ON HUMAN RIGHTS

LESSON PLAN 1

■ Title

Sample Lesson on Appreciation of Religious Diversity

■ Objectives

At the end of the lesson, the students will be able to:

1. state the common features of major religions of the world;
2. develop respect and a positive attitude towards other religions and so respect the human rights of others.

■ Related Values

Respect for human dignity, loving and caring, respect for the basic rights of every person.

■ Procedure

1. In preparation for this lesson invite the students to write approximately two pages on the following aspects of the major religions of the world (say Hinduism, Islam, Christianity, Buddhism):

   a) The eternal values emphasized in the religions.

   b) The significance of the major festivals celebrated by each religion.

   Give the students about one week to write about a particular religion.

2. On the day of the lesson ask the students to sit in groups according to their religion. Within the group they share their experiences and prepare a group report on the two aspects of the religion mentioned in (a) and (b) above. Each group then presents its report (without criticising other religions).

3. Finally help the students bring out the common features of the major religions of the world.

■ Evaluation

Review the written work of students.

LESSON PLAN 2

■ Title

Sample Lesson on the Right to Human Dignity

■ Objectives

At the end of the lesson, the students will be able to:

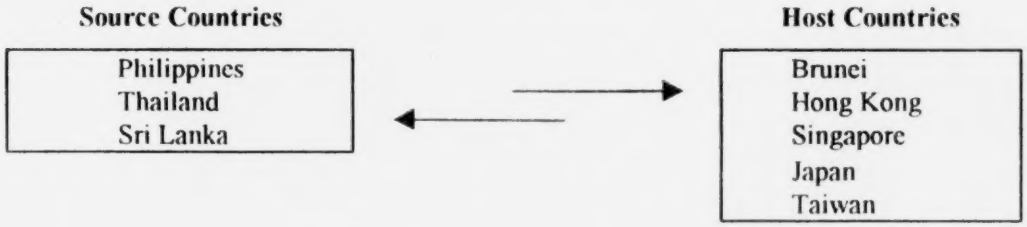
1. develop awareness and sensitivity to poverty and other forms of oppression and examine multiple perspectives based on class, gender, ethnicity and ideology;
2. appreciate the value of human dignity in the pursuit of sustainable development;
3. make moral and ethical decisions in keeping with human rights;
4. deepen understanding of the value of equality and justice.

■ Related Values

Equality and justice, sustainable development

■ Procedure

1. Examine the map of the Asia–Pacific Region (Figure 4) and use different colours to identify the level of economic development in each country, for example:
   - red – least developed
   - yellow – developing
   - blue – highly developed
2. Relate this classification to the recent APEC meeting in the Philippines and the trends towards regionalism.
3. Cartoon analysis
   a) Analyse cartoons showing the plight of Asian migrant workers in Japan, Hong Kong, Singapore and Taiwan (see Philippine Daily Inquirer Cartoons, Figure 5).
   b) Relate the economies of the host countries to the countries which are the source of migrant workers.



c) Interpret symbols and message, see the relationship and connections between individual rights, and balancing personal dignity and economic development.

4. Relate this situation with UNDP report on the Cup of Shame to show the disparity between developed countries and developing ones (see UNDP Development Report of 1996, Figure 6).
5. Discuss conflicts that divide countries geographically. Identify the highlights in the World Summit on Social Development in Copenhagen (see Figure 4) and the consensus reached.
6. Identify news items in major newspapers showing the plight of migrant workers in Asia, and government and non-government measures are being taken to ensure respect for the workers and their right to human dignity.
7. Conclude by showing how the conservation of resources, development, peace and democracy are interconnected.

■ Evaluation

Review students' work.

APEC FACTS

- Australia initiated the creation of a free-market area in the region to be a part of the dynamic growth of East Asian economies in 1989. From this concept sprang the Apec.
- The first gathering of 18 leaders of Apec members was held in Seattle in 1993. Indonesia became the next host the following year, when all agreed to open their trade by 2010 for developed economies and 2020 for still-developing ones.
- In Osaka in November, leaders submitted parts of their plans for freeing and opening their trade markets and investments, facilitating business and cooperating at the economic and technical levels.
- In four months, the 18 leaders of Apec will present in Subic all their plans for Apec on 15 specific trade areas: tariffs, nontariffs, services, investment, standards and conformance customs procedures, intellectual property rights, competition policy, government procurement, deregulation, rules of origin, dispute mediation, mobility of business people, implementation of the Uruguay Round and information gathering and analysis.
- Also in Subic, plans will be spelled out by working and experts' groups focusing on the following 13 economic and technical cooperation: human resources development, industrial science and technology, small and medium enterprises, economic infrastructure, energy, transportation, telecommunications and information, tourism, trade and investment data, trade promotion, marine resources conservation, fisheries and agri-cultural technology.

Figure 4. Map of the Asia-Pacific Region

APEC LINGO

Open regionalism

ONE of Apec's guiding principles, open regionalism was defined by the Eminent Persons Group as: *a process of regional cooperation whose outcome is not only the actual reduction of internal [intra-regional] barriers to economic interaction but also the actual reduction of external barriers to economies not part of the regional enterprise.*

In 1994, Apec members envisioned themselves to be the opposite of the European Union, which they claimed as *inward-looking* or running a customs union exclusively among the European members.

Under open regionalism, *any individual Apec member can extend its Apec liberalization toward free trade to non-members on a conditional basis [via free-trade arrange-ments] or on an unconditional basis [to all nonmembers, or to all developing countries, in conformity with GATT rules].*

(Source: Selected Apec Documents 1989-1994)

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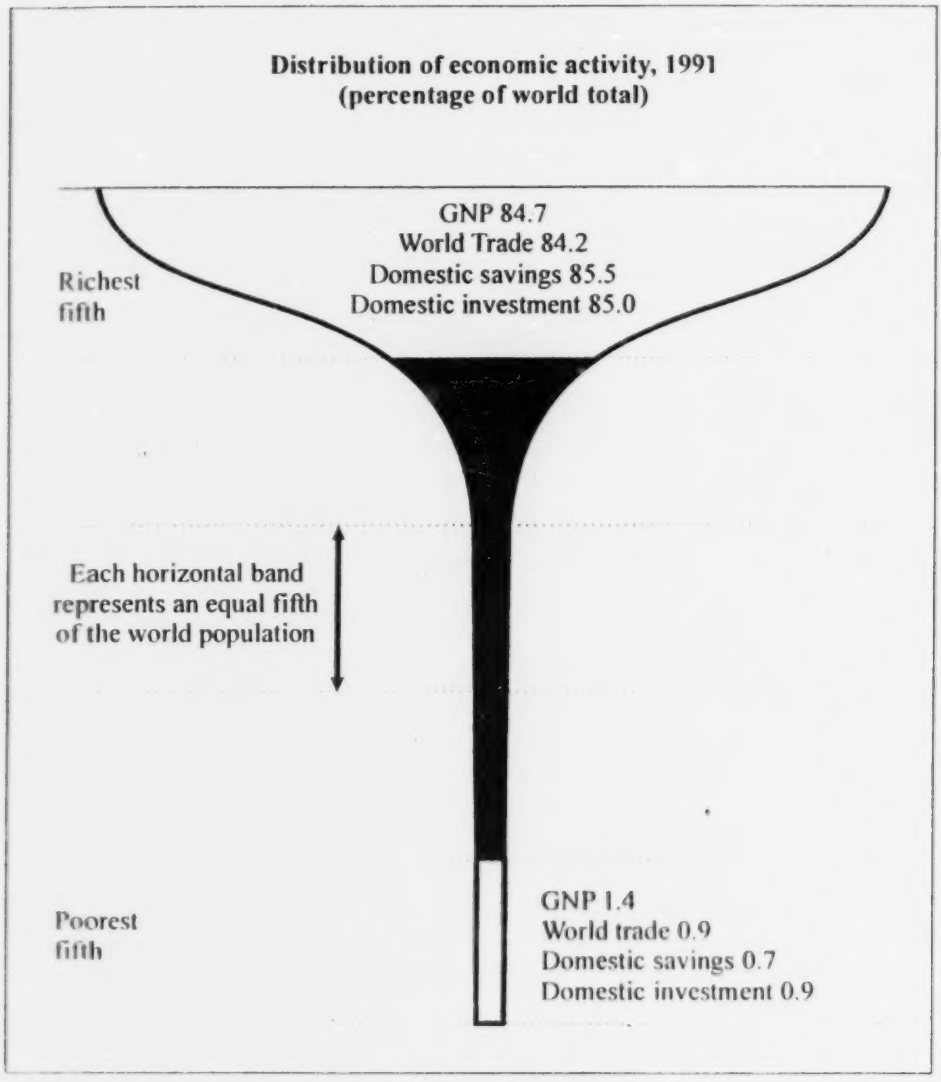
Figure 5. Philippine Daily Inquirer Cartoons

Figure 6. UNDP Development Report of 1996



The cup of shame

* The UNDP Human Development Report, 1996

LESSON PLAN 3

■ Title

Sample lesson plan on Respect for the Rights of Children

■ Objectives

At the end of the lesson, the students will be:

1. aware of human rights in general and the rights of children in particular;.
2. able to find out ways that children can exercise these rights.

■ Related Values

Security, protection of the rights of children.

■ Procedure

In a democratic country, everybody has certain rights. These include political, social, religious, and constitutional rights. One may have the right to be educated, to have a house, and to speak freely, etc.

1. Ask students to write which of the rights they enjoy and which they do not.
2. Ask they why they do not enjoy some of these rights.
3. Have students discuss their answers in small groups and ask them to prepare a group report to present to the whole class.
4. On 20 November 1959, every UN country agreed that children should enjoy certain rights. They drew up a list of such rights, but many children still do not enjoy these rights.

   Have students write answers to the following questions:

   - Which of the rights do the children of your locality enjoy?
   - Which of the rights do the children of your locality not enjoy?
   - What may be the reasons for not enjoying these rights?
   - What will be the consequences if they do not enjoy these rights?
   - What action should be taken so that children at your school can enjoy their rights?

5. Have students discuss their answers in small groups and ask them to prepare a consensus group report to present to the whole class for a consensus.
6. Suggest they consult you for help in this regard.

7 Ask them to close their eyes, and read them this prayer to recapitulate

Oh, God, please take care of children wherever they live, who do not have clean water, enough food, good homes, proper schools, doctors and hospitals. Bless those who work for them. Help us to share with others the good things we enjoy.

■ Evaluation

1 Review the students' written answers

2 Observe the group discussion

LESSON PLAN 4

■ Title

Sample lesson on Slavery and Servitude

■ Objectives

At the end of the lesson, the students will be able to:

1. have an awareness of and sensitivity to slavery and other forms of servitude, and understand that slavery and servitude are against human rights;
2. understand the slavery and the slave trade of the past and the slavery/servitude which exist at presence;
3. understand the value of human dignity when discussing bonded labour in their community and country;
4. support public opinion and movements against bonded labour, child prostitution and child labour.

■ Related Values

Human dignity, respect for the basic right of every person, love and care, responsibility to others.

■ Procedure

1. Encourage students to reflect on the condition of slavery in different parts of the world. This can touch upon the Africans in America, apartheid in South Africa and bonded labour in Asia.
2. Divide students into small groups and ask them to discuss what they have studied. Problems such as child labour and child prostitution or other forms of discrimination can also be discussed.
3. Ask the students to write on their views about slavery and servitude in their own community or country and how they think this can be prohibited or combated.
4. Let the students examine Article 4 of the Universal Declaration of Human Rights:

   "No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms."
5. Organize a debate on the issue "Slavery and servitude in the contemporary world." A good debate can result in an understanding that slavery is inhuman and is against the values related to Human Rights.
6. Conclude by encouraging the students to participate in combating slavery and servitude in their society.

■ Evaluation

1. Observe the group discussion
2. Review the students' work

LESSON PLAN 5

■ Title

Sample Lesson on Respect for the Rights of the Girl Child

■ Objectives

At the end of the lesson, the students will be able to:

1. Develop an awareness of and sensitivity to various occasions wherein society deprives girls of their rights;
2. Understand that "equality" among human beings necessarily implies rights of each individual irrespective of race, sex, caste, religion, etc.
3. Develop respect and a positive attitude towards girls and women;
4. Interpret the reasons for the present status of girls and women in their society.

■ Related Values

Equality and justice, respect for the basic rights of every person.

■ Procedure

1. Have students read the story "To be born a girl" in Worksheet 1; let them discuss the text among themselves.
2. Let students answer the questions in Worksheet 2; first orally then let them write the answers in their notebook.
3. Examine Worksheet 3 and discuss the United Nations' efforts towards the recognition and the upholding of the human rights of women.
4. Discuss the women's issues using the topics for discussion in Worksheet 3.
5. Conclude by encouraging the students to be aware of the status of girls and women in their community and country, and to participate in promoting equality and justice in their society.

■ Evaluation

1. Observe the group discussion
2. Review the students' work

WORKSHEET 1

To Be Born A Girl

My name is Maya. I was born 14 years ago in a poor peasant family. There were already many children so, when I was born, no one was happy. When I was still very little, I learned to help my mother and elder sisters with domestic chores. I swept the floor, washed clothes and carried water and firewood. Some of my friends played outside but I could not join them.

I was very happy when I was allowed to go to school. I made new friends there and learned to read and write. But when I reached the fourth grade, my parents stopped my education. My father said there was no money to pay the fees. Also, I was needed at home to help my mother and the others. *If I were a boy, my parents would have let me complete school.* My elder brother finished school and now works in an office in the capital. Two of my younger brothers go to school. Maybe they, too, will finish.

WORKSHEET 2

Direction: Answer the following questions orally first, then write the answers in your notebook.

1. What does Maya's family do to earn their living?
2. Why was no one happy when Maya was born?
3. What is the girl in the family supposed to do when she was young?
4. What is the boy in the family supposed to do when he was young?
5. Do you think Maya is a good girl or not? Why?
6. Maya loved to study at school, didn't she? Give some reasons.
7. What was the reason why she had to drop out of school?
8. What would have happened if she were a boy?
9. What happened to her brothers?
10. Do you agree with Maya's parents?

WORKSHEET 3

Human Rights, Rights of Women

The human rights of women is a subject that has often been controversial and is always a 'sensitive' area because it touches an issue which affects virtually every human being in a very direct and personal way. Gender roles and concepts of masculinity and femininity are culturally defined and contextualized, and often highly particularized as a consequence of religious injunction and interpretation. Nonetheless, gender is a universally significant factor in the interpretation and implementation of human rights. The conclusions of the United Nations' Fourth World Conference on Women and the 1993 Vienna Conference on Human Rights have clearly demonstrated that the women of the world probably suffer more human rights violations and discrimination than men, and, at the very least, gender-specific violations must be understood and addressed. Women's human rights education must be approached in a culturally sensitive manner. But, as is stated in the Beijing Platform of Action, culture cannot be used as a rationale for the violation of the fundamental human rights of women and girls.

TOPICS FOR DISCUSSION

1. Do you think it is different being a man from a woman?
2. Do you think it is right to give more privileges to men or women?
3. Women should stay home and take care of the house and their children, shouldn't they?
4. With what sex would you like to be born? Why?
5. If your parents wanted you to drop out from school in the middle of your education, what do you think you would do?
6. Educate women, educate the world: Do you agree with these words? Give some reasons.

LESSON PLAN 6

■ Title

Sample Lesson on the Right to Social Security.

■ Objectives

At the end of the lesson, the students will be able to:

1. understand the meaning of security and the concepts pertaining to social security;
2. develop an awareness of and sensitivity to poverty, hunger, housing problems, natural hazards, the homeless etc.;
3. deepen their understanding and broaden their views of Third World situations and problems;
4. participate in discussions on issues concerning the rights to life and security in their community, country and the world at large.

■ Related Values

Security, responsibility, justice, equality

■ Procedure

1. Have the students make an extensive list of terms related to the word "security"
2. Discuss those terms and relate them to some basic concepts pertaining to social security in their community/country (for example, welfare, child care facilities, day care, basic education, guaranteed income, parenthood, poor housing conditions, famine, social disadvantage, environmental degradation).
3. Divide students into groups of 10, and have them study the words and concepts pertaining to social security they have listed.
4. Let the students reflect on Article 22 of the Universal Declaration of Human Rights:

   "Everyone, as a member of society, has the right to social security..."

5. Put forward the following questions and let them write down the answers in their notebooks.
   a) Have you housing problems? If yes, what have you done to solve such problems.
   b) Do you feel socially secure? Why?
   c) What are the institutions/organizations in your country which cater for social security?

6. Let the students examine the following passage and organize a debate on social security relating it to the passage:

   "In the developing world, 800 million people live in absolute poverty and deprivation. 500 million are malnourished. Many millions have no access to safe drinking-water and do not have the income necessary to purchase food. They lack protection against the consequences of environment degradation and natural calamities, such as floods and drought."

■ Evaluation

1. Review the students' written answers
2. Observe the group discussions and the debate

DEMOCRACY

■ Introduction

The contemporary world has witnessed the spread of democracy as the most valid form of government. This trend has become more evident in recent years. Democracy enhances the development of various aspects of human potential through equality of access to education and active participation in all aspects of social, economic and political life. It is undoubtedly the very foundation of lasting peace. Peace, human rights, democracy and sustainable development are, in fact, closely interrelated. Without one, the other cannot exist. Democracy is not possible without peace, and truly just peace cannot exist without democracy. Such close relationships and interdependence confirm the appropriateness of the UNESCO programme and action plan to bring together these value goals, and put them in the same declaration, as proclaimed at the International Conference of Education at Geneva in 1994.

However, democracy is not something that can be manufactured and exported. It has to be constantly sought after and nurtured. No constitutional formula can be perfectly designed to produce ready-made democracy. All it can do is to set conditions where democracy can flower if its seeds already exist in the minds of the people.

While in this sense, democracy is hard to obtain, there is an inherent desire in human nature to be treated as an equal. Everyone thinks he/she is born free. Everyone thinks he/she ought to be given a chance to develop his/her potential through broader participation in society's activities. Jean Baechler in his analytical survey of democracy concludes that:

> ***"The democratic regime has a nature that responds exactly to human nature, defined as free, end-oriented, and calculating/rational/reasonable."*** (Jean Baechler, *Democracy and Analytical Survey*, UNESCO, 1995, p. 65.)

Enlightened rational citizens who respect human dignity and who share a commitment to equality and working towards a common goal are necessary if democracy is to be sustained. It is here that education plays a critical role. In turn, democracy enhances equality of access to education; the active participation of citizens in all aspects of social, economic and political life; and guarantees freedom of thought and expression.

Education for democracy is a lifelong process: it is not limited to a particular level or grade of school education. It needs to be cross-disciplinary and to permeate the entire education process. In this module, however, a limited sample of secondary teacher education at university level is presented.

Education for democracy may take many different approaches, depending on the political system, socio-cultural traditions and history. For instance, there is the free western model, the socialist model and the models adopted by some Asian and developing countries. Such complex and wide ranging concepts and forms of government cannot be dealt with comprehensively within the bounds of teacher-training programmes.

Various aspects or dimensions of democracy that education for democracy may take up, include political, ideological, philosophical or conceptual, historical, legal and legislative, cultural, artistic, and literary ones. A selective approach is necessary in choosing from this list, but special attention should be paid to democracy in the day-to-day life of all communities.

■ Goals

The goal of education for democracy is essentially to enhance human existence by imbuing it with a sense of dignity and equality, mutual trust, tolerance, an appreciation of others' beliefs and culture, a respect for individuality, the promotion of active participation in all aspects of social life, and freedom of expression, belief and worship. When these things are present it is possible to develop effective, democratic decision-making at all levels, which will lead to equity, justice and peace.

■ Objectives

The objectives of a curriculum on democracy are as follows:

1. To enhance *information and knowledge* about democratic principles, various forms of democratic governance, political institutions, democracy in practice, and problems of democracy, particularly in Asian and the Pacific.
2. To inculcate attitudes and values that promote democracy in daily life.
3. To reinforce democratic behaviour.

■ Strategies

1. In order to promote education for democracy, an ethos of democracy must prevail in places of learning, such as schools, and informal education classes. As far as possible learning activities must be performed in a democratic manner.
2. Education for democracy is a continuing process; appropriately introduced at all levels and in all forms of education through an integrated approach or through specific subject courses.
3. Rigid and exclusive interpretation of democracy should be avoided so as to constantly broaden our perspectives of democracy in accordance with various socio-cultural and economic contexts and their evolution.
4. The Asia-Pacific region is culturally rich in music, arts, literature, dance, games etc., and these should be used where possible to enliven learning. It is also important to look for an existing indigenous model of democracy of the region.

Education for democracy ideally presumes the existence of democratic environment, both in the classroom and outside school life. Where such an environment is underdeveloped, it will be necessary to endeavour to eliminate undemocratic conditions, practices and factors. This can be done by ensuring education for all, gender equity, social cohesion, freedom, the recognition of individual human rights and social obligation and responsibility, cultural and national traditions, and active social participation. Student teachers should be made aware of any serious illiteracy, lack of access to education, marked school drop-out rates, and gender gaps existing in the region, and should be encouraged to contribute to the solution of these problems.

In the contemporary context, education for sharing and caring is critically important, particularly where there are people suffering deprivation. In such situations a willingness to volunteer assistance should be central to action. There is a shift in the contemporary world away from a state controlled and regulated society to a civil society where it is up to every individual to ensure democracy is upheld. Student teachers must, therefore, be given the opportunity not only to learn about democracy but to practice democracy and, if necessary, to create a democratic environment.

SAMPLE LESSON PLANS ON DEMOCRACY

LESSON PLAN 1

■ Title

Sample Lesson on Democratic Decision Making

■ Objectives

At the end of this lesson the students will be able to state some correct ways of making collective decisions.

■ Related Values

- Respect for law/order
- Freedom/responsibility
- Self-discipline
- Active and responsible citizenship
- Openness
- Critical thinking
- Solidarity

■ Content

In democratic decision making, one must take active part in discussion, maintain discipline, respect others' views and accept the views of the majority.

■ Procedure

1. Divide the trainees into five groups.
2. Ask each group to write suggestions for eliminating corruption in society (alternative topics for which there is a variety of possible responses could also be used).
3. Arranges for someone to act as co-ordinator of each group (they may be teacher educators).
4. Ask each co-ordinator to act in the following manner:

   a) Group I Co-ordinator – Ask the group members for their suggestions, but then dictate a list of your own suggestions, ignoring the students' individual ones.

   b) Group II Co-ordinator – Do not allow all members of the group to speak. Take the views of only two or three members and accept these.

c) Group III Co-ordinator – Allow everybody to speak, but reject every suggestion on some ground or other to arrive at almost no conclusion.

d) Group IV Co-ordinator – Do not impose any rules about how and when each member will present his/her views. Anyone can speak at any time, even if this means speaking over others so that opinions cannot be heard.

e) Group V Co-ordinator – Tell the group members the rules for conducting the discussion. Allow everybody a chance to speak, and take decisions on the basis of the opinion of the majority. If you believe the group is leaning towards a wrong decision, give a little guidance.

5. Bring the whole class together again.

6. Ask one or two members of each of the five groups to come forward and answer the following questions before the whole group:

a) What decisions have you taken to eliminate corruption in society?

b) What aspects of the discussion did you like? Why?

c) Which aspects of the discussion did you not like? Why?

d) What rules should be followed when conducting a discussion to arrive at a collective decision?

■ Evaluation

1. Ask student teachers to nominate some situations when they would allow children to take collective decisions in school.

2. Ask them how they would use collective decision making in classroom teaching.

LESSON PLAN 2

■ Title

Sample Lesson on Gender Equality

■ Objectives

At the end of this lesson, the student teachers will be able to:

1. lead students to reflect on existing gender-specific practices or treatment accorded boys and girls;
2. clarify their own feelings with regard to gender inequality;
3. recognize the importance of gender equality *vis-à-vis* the harm of gender inequality;
4. accept the challenge to begin practising gender equality and become conscious of ensuring gender equality in their own behaviour.

■ Related Values

Equality, active and responsible citizenship and solidarity.

■ Content

In a democratic country, it is necessary that all individuals in the society should be treated equally, irrespective of gender, religion, caste, race, etc. Gender inequality can be found in family life, educational institutions and other social, cultural and political systems. Steps should be taken to end such inequality in society.

■ Procedure

1. Begin by inviting students to reflect on how girls and boys are treated in society. This could be done using an autobiographical approach where questions such as the following could be posed for them to consider:

   a) Who usually helps in the house?

   b) Who usually serves the guests?

   c) Who is privileged to receive the more expensive or/and longer education?

   d) When something is distributed to children, who is given priority to choose first/to receive first? etc. ...

   Allow students to freely add to their list of gender-specific behaviour rather than limiting themselves to answering only questions posed.

2. Now invite students to reflect upon and answer questions similar to the following:

a) What are your observations with regard to the treatment of girls and boys in your family and in the community? Is there any significant difference?

b) How do you personally feel about your observation? Is there a discrepancy? Do you feel that boys and girls should be treated equally? Why?

c) Do you follow the same practices as your family and community in the treatment of boys and girls? How do you feel about your own practices?

After allowing say five minutes for reflection, have the students form groups of five to eight members to share their responses to the questions.

3. After the sharing of responses, ask one person from each group to report to the whole class, focusing on whether the students in his/her group agree/disagree with gender equality.
4. Summarize the learning drawn from the exercise and reinforce the importance of practising the principles of gender equality.

■ Evaluation

Invite students to write a response for each of the statements below:

1. The action I will take to stop gender inequality is...
2. The action I will take to start gender equality is...

Note: It is possible that students support gender inequality, especially if it is they who are advantaged. If this happens, take the role of "Devil's Advocate" to challenge them to rethink their position.

LESSON PLAN 3

■ Title

Sample Lesson on Electing a Class Head

■ Objectives

At the end of the lesson, the students will be able to:

1. create mindfulness among the students of individual freedom and responsibility;
2. develop in individuals the skills necessary for interpersonal communication, and understanding, acceptance, and tolerance in deliberation;
3. commit themselves to effective and responsible participation in promoting and practising democracy;
4. follow a democratic process in electing a class head.

■ Related Values

1. Respect for law and order
2. Freedom and responsibility/equality/active and responsible citizenship/solidarity

■ Content

Elections are a common occurrence in a democratic country. Everyone must know how to elect their chosen candidates. The procedures involved in electing a class head reflect democratic principles that will help students practice democracy in their daily lives.

■ Procedure

1. Preliminary Activity

a) Divide the class into four groups.

b) Every group makes a policy for their whole class.

c) Every member within each group nominates a candidate for head of the class.

d) The three candidates compete.

e) Each group chooses a spokesperson for its candidates.

2. Main Activity

a) Each spokesperson speaks or campaigns on behalf of his/her candidates for about five minutes.

b) Then each candidate speaks on behalf of his/her group and/or his/her class while advocating his/her policy for about five minutes. Two candidates have a policy for the whole class, while the other one has a policy only for his/her group.

c) The students vote according to the policy of the candidates.

d) In the first phase of election, two candidates will be elected based on the soundness of their policy for the class.

e) The two candidates compete against each other by making a final campaign speech before the election.

f) The final voting is conducted, and the winner is elected class head.

■ Evaluation

Evaluation may be done through questioning along the following lines:

1. How do you feel about the way the election was conducted?
2. What principles should be followed if an election is to be a success?

LESSON PLAN 4

■ Title

Sample Lesson on The Role of Lobby Groups in a Democracy

■ Objectives

At the end of the lesson the students will be able to:

1. understand what lobby groups are and how they form;
2. acquire a knowledge of the major lobby groups in their localities, including national, state or provincial, and local lobby groups;
3. demonstrate the skills necessary to investigate particular lobby groups, including the process of researching a lobby group in depth;
4. undertake the processes of lobbying, either through simulation/ role-play, or through the actual process of forming a lobby group to address some local issue;
5. appreciate the importance of lobby groups, including their capacity to empower individuals and groups, at the same time being aware of the capacity of some privileged lobby groups to achieve unfair advantages for their members;
6. demonstrate a preparedness to become active and informed citizens by displaying a willingness to participate in lobby groups in an ethical manner.

■ Related values

Belief in participation, collective decision making, team work, negotiation, and a democratic and responsible way of life.

■ Content

All political systems have policies that are developed and implemented by those currently holding power and authority. Policies and subsequent decisions are sometimes the result of the political beliefs or ideology of the government, but frequently they result from the influence of powerful or well-organized groups in society.

The activities of some lobby groups can lead to a more socially just society, improved environmental outcomes, more ecologically sustainable development, while the activities of others are motivated by selfishness and greed as they seek only to increase the wealth and power of the members of the group.

This lesson enables student teachers to explore ways in which lobby groups operate, the politics of lobbying governments, and ways in which lobby groups can use and misuse their influence. This module can be adapted for use in school classrooms, and would need to be adapted to each particular country to reflect the particular lobby groups operating there, and the way in which the current political structures enable them to operate. Some examples of lobby groups could well

include industry and business groups, farmers' organizations, trade unions, environmental groups, women's organizations, sub-groups within political parties, and 'single issue' local community groups.

■ Procedure

1. Have students scan the media (newspapers, magazines, television news and documentaries, etc.) and other sources such as telephone directories, the Internet, government departments, etc. to list as many national, regional and local lobby groups as possible.
2. Have them use the list they have compiled (above) to select a few groups to examine in more detail. Selection could be made according to criteria such as the various lobby groups types and their scope of operation. Ask the students to analyze such considerations as the issues the lobby groups become involved in, the strategies they use, the effectiveness of their lobbying, and the reasons for this level of effectiveness.
3. Working individually or in small groups (depending on how many lobby groups are available for investigation), students now conduct an in-depth case study of one lobby group. Ask students to research the aims of the group, and to conduct a structured interview with one or more of its members, including lobby group leaders wherever possible. They record the outcomes of their research in a detailed report.
4. Ask students to identify a political issue that requires citizens to lobby the authorities in order to achieve action. (Examples could include some local environmental problem, or a local social problem such as drug abuse or discrimination against some minority group). Address the issue through either a simulation/role-play of lobbying, or through the actual formation of a lobby group. In either case the class should develop strategies for the lobbying process. These could include the establishment of a committee structure to form the lobby group, the formation of the group, the publicity of its cause, the convening of public meetings, the writing of letters to politicians, meetings with local political representatives, and subsequent analysis of the process and its outcomes.

■ Evaluation

1. Self-assessment or formal assessment of knowledge and understanding of lobby groups and how they operate.
2. Evaluation of how this module and its procedures could be adapted for use with school students.
3. Development of a "personal action plan" for future involvement in lobby group(s), as part of a commitment to becoming a teacher who is an active and informed member of the community and nation.

LESSON PLAN 5

■ Title

Sample Lesson on Rational Decision Making

■ Objectives

At the end of the lesson, students will be able to:

1. make rational decisions;
2. evaluate the relevance of criteria by which we make decisions about controversial issues;
3. take responsibility for their own decisions.

■ Related Values

Freedom/responsibility, openness, critical thinking.

■ Content

In a democratic society, it is important for each person to be capable of rational decision making. This involves estimating the relevance of criteria by which he/she makes his/her decision.

■ Procedure

1. Have students read the following material. And acknowledge the point of the material.

Considering the Criteria for Decision Making

When we make a decision about controversial issues, we must seriously consider the pros and cons. In doing so, it is important to:

1. compare the criteria on which we base the decision;
2. consider the results of a decision which is made using certain criteria;
3. judge the relevance of the criteria used.

2. Divide the students into four groups.
3. Allocate the following learning tasks to each group according to their needs.

A. Add another criterion (b), for making a judgement contrary to (a).

e.g. a) Compared to a rat, a dog is big.
b) Compared ot an elephant, a dog is small.

1. a) Compared to a razor blade, the blade on a kitchen knife is dull.
b) _____, the blade on a kitchen knife is sharp.

2. a) With regard to his speed, he is an excellent football player.
b) _____, he is a poor football player.

3. a) With regarding to his medical skills, he is a good doctor.
b) _____, he is a bad doctor.

B. Draw the same conclusion using different criteria for comparison

1. a) _____, she seems to study hard.
b) _____, she seems to study hard.

2. a) _____, you are an excellent student.
b) _____, you are an excellent student.

C. Select four items we might consider important in deciding each of the following matters. Discuss within the group the reasons for selecting these items.

1. When choosing my job, I must give most consideration to:

a) my interest in the job.
b) the personality of a colleague
c) salary
d) the social contribution the job makes
e) a friend's job
f) the social esteem accorded the job
g) conditions of work (e.g. vacation)
h) the workplace environment
i) the rate paid to woman workers
j) my parent's jobs

2. When I participate in the election of congressmen, it is most important to consider the candidate's:

a) academic career
b) family background
c) home town
d) political party
e) political creed
f) religion
g) vocational career
h) election pledges
i) personality
j) gender
k) leadership
l) morality
m) reports of mass communication
n) popularity

3. When I choose my husband/wife, I must give most importance to his/her:

a) job
b) personality
c) economic condition
d) academic career
e) appearance
f) view of marriage
g) age
h) family
i) ability

4. How do you decide?

a) Today was the last day of school exams. After the last exam ended at 11.30. I returned home early. My mother asked me if I would go to the station to meet my grandmother after lunch. I couldn't answer immediately because I had promised my friend I would go to see a movie in the afternoon.

i. What are my alternatives?
ii. What are the criteria for each alternative?
iii. Which is the best choice?

b) These are some delinquent boys in Young-Suk's school. They torment other students, take lunch-boxes away from other students, and threaten to expose neighbouring students as cheating.

i. What is the problem at Young-Suk's school?
ii. Are there any solutions?
iii. What criteria might apply to each possible solution?
iv. Which solution is most realizable?
v. Who should participate in deciding how to solve the problem?

4. Allow each group 20 minutes to discuss their task with a view to finding the best solution to the problems presented.
5. A delegate from each group then presents the results of the group's discussion.
6. After each presentation, discuss with the whole class, the relevance of the solutions to the problems.
7. Acknowledge the relevant criteria of rational decision making.

■ Evaluation

1. Ask students to list the proper conditions or criteria by which we can make a rational decision;
2. During discussion observe individual students' attitudes and their ability to make rational decisions.
3. Have them present examples of rational decision making.
4. Ask them how they might use this decision-making process in the classroom.

LESSON PLAN 6

■ Title

Sample Lesson on the Democratic Political System

■ Objectives

At the end of this lesson, students will be able to:

1. understand the fundamental concepts of universality, political pluralism, political competition, control of power and accountability, and peaceful conflict settlement, which are central to the democratic political system;
2. share personal experiences and observations related to the above concepts;
3. make appropriate decisions and actions that demonstrate the values necessary for democratic citizenship.

■ Related values

Respect for law/order, freedom/ responsibility, equality, active and responsible citizenship

■ Procedure

Part A. Activity

1. Place the students into five groups. Have each group choose a leader and a reporter. Assign each group one of the situations below by asking the group leaders to draw lots.
2. Allow the groups time to study the situation and discuss the accompanying questions.

❑ **Situation A (Concept of Universality)**

A country is preparing for a national election. One of the poorer communities is being left off the general voting list for the following reasons put forward by the electoral committee:

a) The community does not earn enough in taxes to support the expenses for the registration and electoral operations.

b) The community has only a few hundred voters and their votes would not matter much in the general election of officials.

c) The community is so remote that election officials would have to cross two big rivers to reach the place.

d) The election officials think that the people will not mind so very much if they are left out in the national election.

❑ **Questions for Discussion**

a) If you were a member of the electoral committee, would you have agreed with the reasons presented?

b) If you were one of the voters in the community, how would you feel? What would you do upon hearing that you were to be left out in the election?

c) What justification would you present to counteract the reasons given by the electoral committee?

d) On what precepts of democracy would you anchor your arguments? What values are manifested by the people who practice these precepts?

❑ **Situation B (Political Pluralism)**

A Human Rights Club is being established by a group of student leaders in a college. This is going to be the first time that such an organization has been planned. The school administrators and teachers have been lukewarm about this idea. They think it is too risky for the school to supervise. Some teachers and students are interested, while some are indifferent. You are being nominated as one of the organization leaders. Your Dean has advised you not to join and has requested you organize a Mathematics Club instead, which he says is more academically sound.

❑ **Questions for Discussion**

a) What would you do in such a situation?

b) What are your feelings and the reasons for your decisions?

c) Do the students have the right to organize such a club?

d) Do you agree with the Dean's perspective?

e) What precepts of democracy are involved in such situation? What values are manifested by people who practice these precepts?

❑ **Situation C (Political competition)**

Student representatives in a school have traditionally been elected through a two-party system. This is being challenged by a new group of students who wish to put up a third party at the forthcoming student election. However, the present representative council contends that there should only be two parties competing in the election.

❑ **Questions for Discussion**

a) What could be the possible reasons for the student council's contention?

b) What could be the advantages/disadvantages of allowing all interested parties to compete in an election?

c) Does the new group have the right to compete for the election? Support your answer?

d) What precepts of democracy are evident in this situation? What values are manifested by people who practice these precepts?

❑ **Situation D (Control of Power and Accountability)**

The son of a high government official has been charged with drug-pushing. His father has assured him that he will use all his political power to have the charge withdrawn.

❑ **Questions for Discussion**

a) What do you feel for the son and for the government official?
b) Is there anything wrong with the father supporting his son in difficult times like this? Explain your answer.
c) What could be unlawful about the possible actions of the father?
d) What precepts of democracy are involved? What values are shown by people who practice these precepts?

❑ **Situation E (Peaceful Conflict Settlement)**

The people in a community are against a government plan to acquire community land to build a big sports complex in preparation for an international sports meet. This would mean losing land that provides a good harvest. The people stage a big rally to criticize the government's plans, but are violently dispersed by the police.

❑ **Questions for Discussion**

a) Describe the conflict present in the situation.
b) Cite the position or stand of each party.
c) Can the conflict be settled peacefully? What steps do you suggest to solve the conflict?
d) On what precepts of democracy are your suggestions based?
e) What values are manifested by people who practice these precepts?

Part B. Analysis

1. Ask the reporters to present the highlights of their discussions, one after the other.
2. On the board, record key words presented by the groups. You may use the format suggested below:

Situations	Discussion Highlights	Precepts of Democracy	Related Values
A.			
B.			
C.			
D.			
E.			

3. Allow the students to share their own experiences and observations related to any of the five situations. They should be able to express their feelings and favourable attitudes towards a democratic political system.
4. Ask volunteers to make significant inferences about the fundamental concepts of democracy and the related values that would make them practice democratic citizenship.

Part C. Abstraction

Deliver a lecturette related to the value concept below.

Value concept. One of the basic elements of democratic citizenship is the existence and practice of democratic political system. This means allowing for a peaceful democratic functioning of the community's political system, based on the rule of law and the ideology of human rights.

Five fundamental concepts may be considered in the political system of democracy:

1. *Universality* – All members of the community in a democratic political system have the same rights and freedoms. Political power is the expression of popular will expressed through the participation of all members of the community in the political process.
2. *Political Pluralism* – All members of the community have the freedom to organize themselves to promote their interests and pursue their objectives.
3. *Political Competition* – People, as individuals and as groups are free to compete for the exercise of political authority through various organization forms and forms of mobilization.
4. *Control of Power and Accountability* – The exercise of political power is not arbitrary and is within the rule of law.
5. *Peaceful Conflict Settlement* – The political system ensures that conflicts are settled peacefully, and within the bounds of the rule of law.

Source: Basic Paper Presented during the Launching of the UNESCO Project: "What Education for What Citizenship", Manila, 14-17 October 1996.

Part D Application

Have each group draw up a set of guidelines to which they will commit themselves in practising the values that will help them enhance their democratic citizenship. This could be within the college or community's political system.

■ Evaluation

Students are asked to agree or disagree with each of the items below. They must support their answers.

1. The illiterate should not be allowed to vote. They would not know exactly how to record their vote and they would not make an intelligent choice.
2. Only those who are physically and financially able are fit to compete for elective positions in the government.
3. The police have the right to exercise their power over hardened criminals, hence, the police should not be punished if they shoot any of these criminals.
4. The government should expend effort on to solving conflicts, and must exercise maximum tolerance even towards extremely aggressive groups.
5. Society should discourage multi-party political systems in order to minimize expenses and avoid much friction.

LESSON PLAN 7

■ Title

Sample Lesson on Economic Interdependence of Asian Countries and its Implication to Human and Social Development.

■ Objectives

At the end of the lesson, the students will be able to:

1. analyze the nature and complexities of the Asian currency crisis and threats to regional security;
2. see the interconnections of the crisis to the social, ecological and political life of the people in the Region;
3. interpret properly graphs dealing on the crisis;
4. develop respect and tolerance for the rights, needs, opinions and concerns of others;

■ Related Values

Economic Development: Impact on Human Dignity and Social Dimension of Development.

■ Procedure

1. Examine the latest news clippings on the Asian currency crisis – Thailand, Indonesia, Philippines, South Korea and Malaysia;
2. Relate the economic dimension of the crisis to political and social implication Read: Raju Gopalakrishnan article;

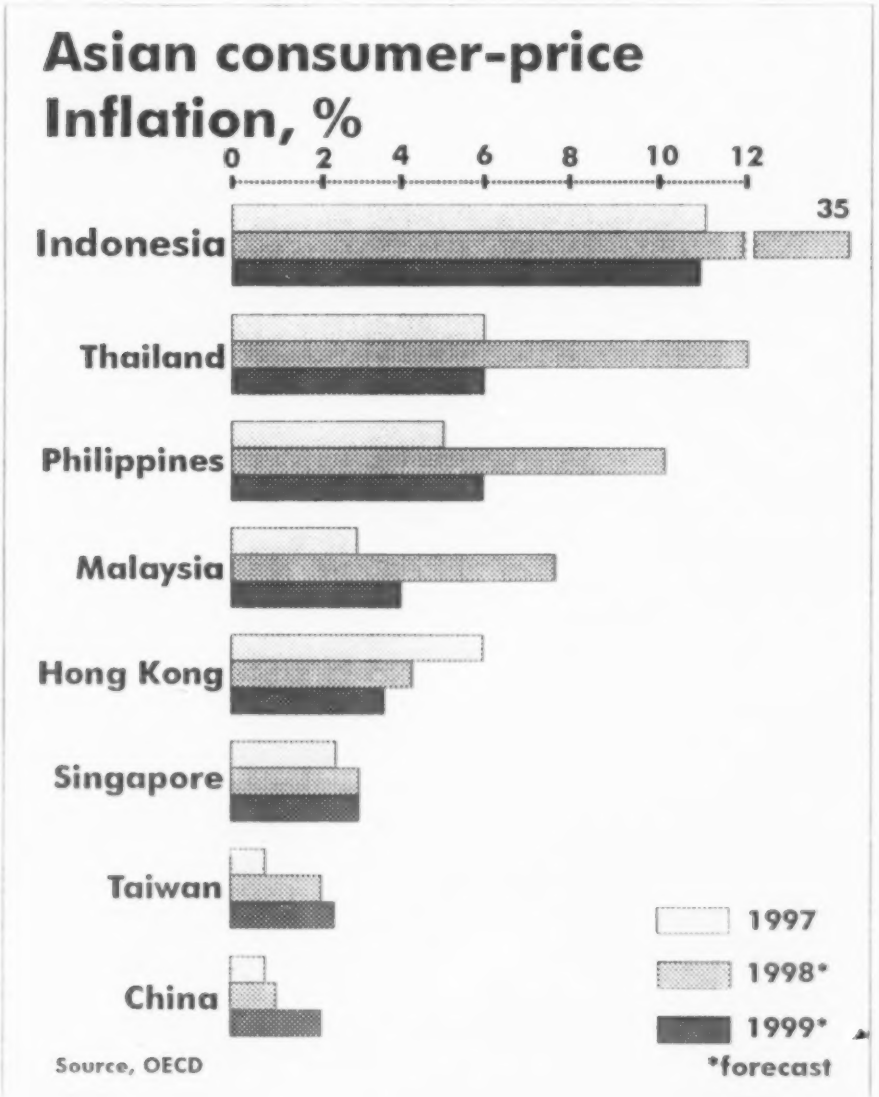
   Jakarta, 6 July 1998 published by Manila Standard

   Ask questions showing cause and effect, interconnections of economic, political and social dimensions and its impact of human dignity e.g. Bangkok – Ma Hurls Infant To Her Death From 4th Floor.
3. Graph Analysis
   - Ask the students to interpret graphs showing the currency crisis of '97.
   - Comparing Asia with a sick patient. Why is Asia in the emergency ward?
   - Show that crisis can be both breakdown and breakthrough. How the crisis test Asia's political leadership.
4. Testimonies – giving account or telling stories on the impact of the Crisis '97 to their personal lives.

FOR THE RECORD

■ Asian Inflation

After the collapse of its currency, Indonesia will see a large rise in consumer prices this year. The IMF expects Indonesian inflation to reach 35 per cent in 1998, up from 11 per cent in 1997. Inflation is also set to triple in Malaysia, from 2.7 per cent to 7.5 per cent and double in Thailand, from 6 per cent in 1997 to 12 per cent in 1998, and in the Philippines, from 5 per cent to 10 per cent.



ASIA'S RAGING TURMOIL

More Unemployment, Hunger in Four Crisis Countries Seen

by Raju Gopalakrishnan

Jakarta – A former millionaire is selling sandwiches on the streets of Bangkok, shop girls in Indonesia solicit strangers after work for quick money and 25 people commit suicide each day in South Korea.

The human tragedies spawned by Asia's raging financial crisis have only just begun, analysts and economists say. For months to come, millions more will be thrown out of work and countless families will lack money for food.

More than 1,000 people died in riots in Jakarta, workers are on the war path in Seoul, and across much of the once-wealthy region, similar tensions are just a scratch below the surface.

"In the next six to 12 months, I see things getting worse in terms of social instability and people's livelihood," said Sandra Lawson, political strategist at Goldman Sachs in Hong Kong.

"Unemployment is going to continue ....and I'm concerned about social unrest in all of the four crisis countries."

■ 4 Crisis Countries

These, said Lawson, are Indonesia, Malaysia, South Korea and Thailand – all nations where until last year a willingness to work was usually the only requirement for a reasonably comfortable and sometimes prosperous life.

The relentless flight of Western capital since a regional currency crisis started just over 12 months ago has dealt a body blow to these economies and made a mockery of their standards of living.

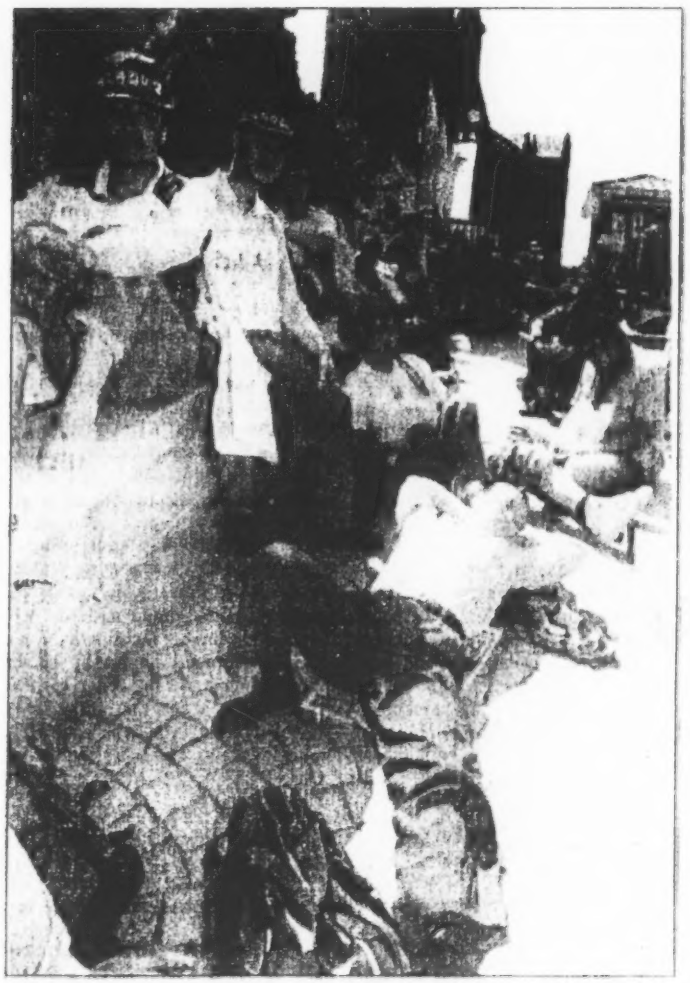
In Indonesia, where the annual per capita income was over $1,000 last year, almost half of the country's 200 million people will be unable to afford food by the end of 1998, the government says.

Unemployment has doubled in Thailand in 12 months. It has almost tripled in South Korea and Malaysia.

The national statistics office in Seoul says about 7,000 people are losing their jobs each day. Eighty per cent of the work force has taken pay-cuts since the crisis started last year, the local chamber of commerce says.

These countries are now trying to cope with contractions in their high-octane economies, unprecedented in the decades since they became part of the industrialized world.

In Indonesia, some analysts have estimated the contraction in the economy at 25 per cent this year, about the most severe that any nation in the world has gone through since World War Two.



Former employees of the South Korean company Sammil Steel take a break during a protest against the loss of their jobs outside the Myung-Dong Catholic Church in Seoul in this file photo taken on 27 May. South Korea's militant Korean Confederation of Trade Unions is protesting against an alarming increase in unemployment as the country enters a recession.

■ Message from IMF

Huge resources have gone into trying to ease the crisis in Asia. The International Monetary Fund (IMF) has drawn up rescue plans totalling $120 billion for the battered economies of Indonesia, Thailand and South Korea.

But the message from Western government officials, local politicians and economists from the international institutions is chillingly constant – the situation will get worse before it gets better.

What needs to be dismantled, Lawson says, is the economic policy hallmark that was remarkably similar in all these nations – a cosy relationship between big business and a well entrenched political elite.

Weak regulatory systems in these countries – much of which was linked to cronyism – and their own economic success laid the seeds for the crisis.

"These governments were overwhelmed by the inflow of foreign capital and by economics success and they did not have any strong structural protection for the economy. So you essentially have a big bubble which just burst," Lawson said.

The IMF has laid great stress on structural reform, especially in the banking sector, but these efforts will take time. Meanwhile, currencies are depreciating, more people are out of jobs and poverty is increasing.

■ Politics and Politicians

Governments have changed in all three nations that received IMF succor, but the changes they in turn must bring are overwhelming.

South Korea's Kim Dae-jung is fighting a running battle with the chaebol conglomerates that control the economy, Indonesia's B.J. Habibie is still not sure of his position and Thailand's Chuan Leekpai has to guard a 12-seat majority in parliament against fractious coalition partners and an opposition that can scent opportunity in the economic upheaval.

In Malaysia, the public squabble between Prime Minister Mahathir Mohamed and his deputy Anwar Ibrahim is having grievous repercussions on policy initiatives needed to pull the nation out of the economic impasse.

Jeffrey Winters, professor of political economy at Chicago's Northwestern University, says only strong, and clean, governments can bring about changes of the sort needed.

"A credible government which genuinely shares the burden always can ask the people to bear the burden faced during economic adjustment, because they have legitimacy, they are seen as clean," he told *Reuters*.

"If a government is not seen as clean and tells its people they have to suffer while its ministers are getting richer, then of course the people will not be willing to bear the burden."

■ Role of Japan, China

As the crisis deepened this year, the role of Japan and China has given even more cause for worry.

Japan, the engine of growth for most Asian economies, is stalled and its economic problems are multiplying. Giant China, pressured by the fall of the yen, might have to devalue its own yuan currency and send Asia's beleaguered nations on yet another round of competitive devaluations to maintain exports.

Beijing has assured regional governments that it will not devalue, but the weak yen and its need to boost its economy to absorb millions of workers to be thrown out of jobs by state sector restructuring may be overwhelming.

"I think China will devalue in the last quarter of this year or the first quarter of next year by about 15 to 25 per cent," David Folkerts-Landau, global head of emerging markets research at Deutche Morgan Grenfell, told *Reuters* last week.

On Japan he said: "In Asia you have the locomotive country exerting a very negative impact, so the difference between Japan and the United States in the 1994 Mexican crisis and the 1998-99 Asian crisis is just stunning."

"You couldn't have had a worse financial environment for these countries."

■ High Social Tensions

The economic reform and the restructuring that are now inevitable across Asia will bring much pain in its wake.

The suicides in South Korea, the turn to prostitution by Indonesian shop assistants and the millionaire making a living on a Bangkok street are only the early signs.

The decades-long boom across Asia's tiger economies brought with them a sense of assured employment and protection from the grinding poverty suffered in earlier years.

Now that security is all but wiped out, and it will be years before anything resembling it returns. What has made the situation worse is the relative absence in the region of formal safety net programmes that could have mitigated the suffering.

"Perhaps during a time of growth and full employment you don't think a lot about that (social safety nets)," said Brian Atwood, head of the US Agency for International Development, during a recent visit to Jakarta.

"But I would suggest that the unemployment that has been suffered in Europe for many years now has not been as serious as political issue because the social safety nets were much stronger there."

Management guru Peter Drucker sees a more worrying link between Asia and Europe.

"Fundamentally, the Asian crisis is not economic but social," he said in a recent interview.

"Across the entire region, the social tensions are so high that it reminds me of the Europe of my youth that descended into two world wars." *Reuters*

REGIONAL FORUM CONCLUDES

■ Financial Crisis Biggest Threat to Asean Security

Manila (DPA) – Senior Asia-Pacific officials Friday wrapped up a two-day meeting in the Philippines on political and security concerns in the region, identifying the crippling financial crisis as the biggest threat to stability.

"With the current financial situation in the region, there is a new equation on the peace and stability in the region," Philippine Foreign Affairs Undersecretary Lauro Baja told a news conference at the close of the senior officials meeting of the Association of Southeast Asian Nations (ASEAN) Regional Forum (ARF).

Noting the turmoil was at the top of the meeting's agenda, Baja said most participants in the ARF conference expressed concerns over the consequences of the currency crisis on domestic, regional and global stability.

The crisis, which started in July 1997 after Thailand devalued the Baht, has triggered a drastic slowdown in the region's economies, social unrest, and even forced Indonesian President Suharto to step down from power after 32 years.

Baja said the turmoil compounded other unresolved and sensitive issues plaguing the region, including the situation in the Korean Peninsula, Cambodia, and the South China Sea. India's nuclear tests heightened the uncertainty, he added.

During the two-day meeting, Baja said most participants reiterated their nations' individual condemnations of India's five explosions on 11 May and 13 in discussions which "were frank, candid and sometimes brutal".

With the ARF planning to put out a statement in July condemning the tests, the head of the Indian delegation defended the explosions which he said "did not violate any laws, any international treaties or any obligations".

"Our tests are no threat to anybody," said Indian External Affairs Secretary S.J. Devare. "They are entirely for our own protection."

The ARF is the sole political and security forum in the region. It groups the nine ASEAN member countries and 12 other nations.

SUSTAINABLE DEVELOPMENT

■ Introduction

Rapid changes in the economic, political, social and cultural lives of the people are key characteristics of the Asia-Pacific region at this point in its history. Growth and development have, to a great extent, raised concern about the environment and culture.

If we are to give meaning to the concept of "Living Together in peace and Harmony" in this region, this growth has to be carefully planned and managed in the context of sustainable development.

The concept of sustainable development involves environmental, economic, social and cultural-political considerations, which need to be addressed in a holistic and integrated way. Sustainable development is defined as achieving lasting satisfaction of human needs and improvement of the quality of human life. It must arrive at a reasonable (however defined) level of fairly distributed economic well-being that can be maintained so future generations can meet their needs just as we are meeting the needs of the present.

The Asia-Pacific is rich and diverse in terms of religion and culture, and it is important that sustainable development should not endanger the cultural identity of any nation in the region.

Informed approaches to both environmental education and development education and the synthesis of these two must be included in the school curriculum. Informed and concerned attitudes to sustainable development and a commitment to active and informed citizenship with respect to these matters are the expected outcomes of this approach.

Sustainable development is a concept which seeks to balance issues of environmental preservation with those of economic growth and development in such a way that positive environmental, economic, political and social outcomes are achieved. Sustainable development must also be socially just and appropriate to the culture, history and social system of the place in which it occurs.

■ Goal

The goal of education for sustainable development is essentially to achieve lasting satisfaction of human needs and improvement in the quality of human life. This involves an understanding of the complex meanings of the concept of sustainable development and the relationship between ecological, economic, cultural and ethical principles. It also promotes the development of the values and personal action that are critical to the achievement of sustainable development in the region.

■ Objectives

1. Understanding of the different systems which constitute one's personal ecology and the social and environmental system.

2. Understanding the interrelatedness of these varied systems.
3. Understanding how principles of sustainable development apply to the various personal, social and environmental systems.
4. Understanding the nature of particular countries in the Asia-Pacific region and their complex personal, social and environmental systems.
5. Knowledge of successful sustainable development case studies in the Asia-Pacific region and the factors underlying their success.
6. Understanding the mechanisms for active participation in sustainable development initiatives in the region.
7. Understanding the values and attitudes essential to achieve sustainable development.
8. Understanding how to apply knowledge about sustainable development effectively in the classroom.
9. Analyzing, clarifying and integrating values, beliefs and perspectives about matters pertaining to sustainable development.
10. Mastering the capacity to transcend personal and cultural experiences, and to see a particular situation or event related to sustainable development as part of a whole.
11. Applying action-reflection praxis in problem solving related to sustainable development.
12. Making realistic predictions about personal and regional futures and the consequences of proposed action by means of recent analysis of past and present trends.
13. Mastering skills in utilizing various learning approaches.

■ Strategies/Approaches

The learning approach for the teaching of sustainable development may, for example, involve the following steps :

- *Negotiate A Step* – The teacher may introduce a topic, such as an issue or a case study, that will engage students in learning about sustainable development.
- *Introduce A Process* – The teacher may create a structured learning experience, a valuing activity or a principle-based reflection procedure that will build on a topic previously introduced. The selection and sequencing of the learning process will depend on the individual topic, the expected outcomes and the personal creativity of the teacher.
- *Lead To A Challenge* – The teacher may eventually help the student consider a specific personal action which will reflect the direct outcomes of the learning process.
- *Take An Action Step* – The learning process will ultimately result in commitment to a personal action that students can explore and apply.

This kind of learning approach stresses a model that is:

- personally relevant and meaningful;
- learner-centred;
- focused on the use of skills of the inquiry and investigation;

- activity-based;
- challenging misconceptions and dominant paradigms;
- designed to lead to social action.

■ Evaluation

The evaluation of the success of the learning approach with respect to sustainable development may be based on the student's:

1. clarity and identification of topic;
2. depth and quality of inquiry with respect to the topic undertaken;
3. commitment to meet challenges with regard to the specific action undertaken.

SAMPLE LESSON PLANS ON SUSTAINABLE DEVELOPMENT

LESSON PLAN 1

■ Title

Sample Lesson on Teaching for Sustainable Development

■ Objectives

At the end of the lesson, the students:

1. will have developed an understanding of the concept of sustainable development by clarifying their own views in the context of examining the value base behind a range of interpretations of the concept;
2. will have developed an awareness of a range of issues related to sustainable development in the Asia-Pacific region, and will have clarified their own attitudes towards these issues;
3. will have developed an understanding of the historical evolution of the concept of sustainable development, both globally and in the Asia-Pacific region;
4. will have developed an understanding of the objectives of education for the promotion of sustainable development, both globally and in the Asia-Pacific region;
5. will use a number of learning and teaching strategies that promote education for sustainable development – especially values clarification, discussion in both large and small groups, and evaluation activities – with a view to developing the skills to use these strategies with their own students;
6. will have planned a teaching unit incorporating the concepts, objectives, core values, knowledge, skills, and strategies/approaches described in Chapter Three of this source book.

■ Related Values

Future orientedness, environmental concern

■ Content

Student teachers and other tertiary students being introduced to the concept of sustainable development need to become aware of both the concept, their own attitude towards the concept, and specific examples in the Asia-Pacific region where sustainable development is an issue at the heart of current dilemmas and proposed initiatives.

■ Procedure

Introductory Activity: "Setting the Scene"

1. Ask students, individually or in groups, to reflect upon or use brainstorming to list words associated with the term "sustainable development".
2. Give students a copy of the following poem by Kuan Tzu:

> "If you are thinking a year ahead, ***sow a seed***
> If you are thinking ten years ahead, ***plant a tree***
> If you are thinking a hundred years ahead, ***educate the people***".
>
> *(Chinese poet Kuan Tzu*, 500 B.C.)

Have the whole class discuss the implications of this poem, both for the concept of "sustainable development" and for "education for sustainable development". Record the results of this discussion on a large sheet of paper or on an overhead projection transparency. On completion of this learning module, students should review all material recorded in this introductory activity so as to evaluate how their understanding has developed through the module.

Activity 1: "Some Sustainable Development Issues"

This activity is used to highlight the values-centered nature of sustainable development, and the ways in which others factors may interact with values.

1. Students use brainstorming to list as many sustainable development issues as they can think of with respect to their local community, their state or country, and in the broader Asia–Pacific region.

   Ask them to record some of these issues individually in the form of a statement on large sheets of paper. Display the sheets along one side wall of the classroom. Choose issues on which participants are likely to take a personal stand and which have the potential to illustrate diverse values within the group. Write "Yes" and "No" in large letters on two separate pieces of paper and attach these to opposite walls.

2. Addressing one issue at a time, ask participants to position themselves along a continuum between the "Yes" and "No" walls depending upon how they feel about the issue. Ask them to turn to their neighbour and discuss reasons why they have positioned themselves in such a way. Ask participants at opposite ends of the continuum to explain to rest of the group why they have taken those positions. Repeat the activity for a number of different issues and have participants record any variations in the positions they adopt across the range of these different issues, plus possible reasons for these variations. Also ask participants to record any differences in the intensity or their feelings about issues that are local, as opposed to ones that are national or of regional nature.
3. Debrief by asking participants to discuss some of the factors involved in the development of their attitudes to various issues. Encourage them to think of such variables as their own value positions, the nature of the issue, and the geographical location of the issue. Also encourage participants to do some further research on those issues raised by the group, but about which they feel they have a limited understanding. Conclude the debriefing by having participants discuss how this activity could be used in school classrooms.

Activity 2: "What is Sustainable Development?"

1. Introduction

In 1987 the World Commission on Environment and Development (1987, p. 43) described the concept of "Sustainable Development" as:

> *...development that meets the requirements of the present without compromising the ability of future generations to meet their own needs.*

Since then, this broad definition has been taken up by a number of groups and had been interpreted in a variety of ways. There are now well over 160 definitions of the term 'sustainable development' and though some are variations on a theme, many reflect basic differences in values. It is important that participants understand that there is not necessarily one shared understanding of what sustainable development means in practice. Therefore, this activity is designed to expose participants to a selection of statements made about sustainable development, and to help them to look closely at the values underlying those statements.

2. Preparation

a) Copy and cut up Resource 1 to prepare a set of "Sustainable Development Statement Cards".

b) Paste the cut out cards onto cardboard, if necessary, and ensure that you have sufficient sets of cards to give a complete set to each group. (However, the amount of time available for the activity will determine whether all the cards are allocated to each group. If time is short, leave out statement cards 1, 5, 7, 8, 12 and 15. Statement cards 3, 6, 10 and 13 are especially important and should always be included).

c) Participants should form groups of three or four for this activity.

3. Instructions

a) Distribute resources 2–5 and a set of "Sustainable Development Statement Cards" to each group, explaining the procedure for the activity, as outlined on Resource 2.

b) Discuss the explanations of sustainability and development outlined on resources 4 and 5.

c) Before allowing groups to start on the Resource 2 activities, work through one of the statement cards as a whole group, and discuss marking the statement's position on the values continua of Resources 3.

4. Debriefing

a) Discuss with the group the range of values and principles involved in the concept of sustainable development.

b) Using Resource 6, check the participants' answers to question 2(b) of Resource 2.

c) Have participants read their definition of sustainable development to the group, and discuss some of the differences between their definitions.

Activity 3: "Why Teach for Sustainable Development?"

1. Discussion

a) Using an appropriate mix of whole-class/small-group discussion and feedback, participants are asked to discuss the topic "Why Teach for Sustainable Development?" The principal resource for this discussion should be the relevant sections of earlier chapters of this source book, especially Chapter Three. Other appropriate publications or photocopied extracts should be provided as stimulus material to inform the discussion. Participants should be encouraged to apply their analysis at the local, state, country, and Asia-Pacific regional levels, and then to develop some ideas on a suitable mix of case studies (drawn from these different locations) for students at various levels of the school system in which they are being trained to teach.

b) Results of the discussion should be recorded on large sheets of paper and displayed on the classroom walls. Participants should walk around the room in pairs reading and discussing the information on the sheets.

c) This session should conclude with the whole class attempting to identify the key issues emerging from the discussion. These key issues should be recorded for distribution to the class at a later date.

2. Unit Planning Exercise

a) Divide participants into small groups with an interest in the same sustainable development issues, and shared motivation to prepare a unit of work for a particular level of schooling.

b) Give each group a copy of Resource 7, photocopied and enlarged to A3 size, if possible.

c) Each group selects a key sustainable development issue from Resource 8 (or one of their own choice) upon which to develop the outline of the teaching unit.

d) Groups use the information gathered from the earlier activities in this learning module as a basis for brainstorming for ideas and then complete the summary unit plan on Resource 7.

(**Note:** Facilitators may need to provide appropriate syllabuses, curriculum guidelines or other resources to help participants in this planning process.)

e) Each group displays its summary unit plan on the wall. One person from each group remains with the plan to clarify and answer any questions, while the rest of the group circulates to view (and even add to) the ideas displayed on the plans of the other groups.

f) At the end of the session, all unit plans are collected and keyed into the computer for distribution to all participants as a shared set of resources for future application in school classrooms.

(**Note:** Some of the material in this section contains adaptations of the activities and resources originally used in the workshop "Teaching for Ecologically Sustainable Development", developed by Hillary Macleod and published in *Teaching for a Sustainable World: Environmental and Development Education Project for Teacher Education*, (1993), edited by John Fien. Permission to adapt the materials was kindly granted by the editor.)

Resource 1 – Sustainable Development Statement Cards

1. Sustainable development is consistent with the natural functioning of the biosphere.
2. Sustainable development takes into account the environment and natural resources.
3. The simplest definition of a sustainable activity is that it can be continued for the foreseeable future. This definition has at least three dimensions: it means not unreasonably depleting natural resources, not producing waste products that significantly alter natural systems, and not undermining social stability.
4. Sustainable development meets the needs of the present without compromising the ability of future generations to meet their own needs.
5. The core of the idea of sustainability is the concept that current decisions should not damage the prospect of maintaining or improving future living standards.
6. A primary goal of sustainable development is to achieve a reasonable (however defined) level of fairly distributed economic well-being that can be maintained for many human generations.
7. Sustainable development is likely to achieve lasting satisfaction of human needs and improvement of the quality of human life.
8. The sustainable society is one that lives within the limits of its environment. That society...is not a "no-growth" society. It is, rather, a society that recognizes the limits of growth and looks for alternative ways of growing.
9. The government supports the concept of sustainable economic development. Stable prosperity can be achieved throughout the world, provided the environment is nurtured and safeguarded.
10. A strategy of development aims to increase the fulfillment of human wants, however defined. For such a strategy to be sustainable, it must not threaten the health or the productive capacity of future generations.
11. The main principle of sustainable development is the creation of society that is designed as if we planned to stay indefinitely; that is, it meets human needs without destroying the environmental, social or economic base upon which we depend.
12. For development to be sustainable, it must take account of: social and ecological factors, as well as economic ones; the living and non-living resource base; and the long-term and short-term advantages and disadvantages of alternative actions.
13. Sustainable development is about marrying the twin objectives of producing more and enhancing our environment at the same time.
14. Sustainable development is using, conserving and enhancing the community's resources so that the ecological processes on which life depends, are maintained and the total quality of life, can be increased now and in the future.
15. The common use of the word "sustainable" suggests an ability to maintain some activity in the face of stress. Thus we define agricultural sustainability as the ability maintain productivity, whether of a field or farm or nation, in the face of stress or shock.
16. Defining ecological sustainability is by no means an easy task. Optimal resource and environmental management is only one aspect of sustainability; social equity and cultural issues are also fundamental.

Resource 2 – What is Ecologically Sustainable Development?

Instructions

1. Place the statement cards face down on the table.
2. Take it in turns to select a card and read it to the rest of the group. Refer to resources 3 and 4, then discuss and answer the following questions for each statement:
   a) Which of the aspects of sustainability does the author favour?
   b) Which of the aspects of development does the author favour?
   c) Are there any contradictory statements made by this author?
   d) Who do you think made this statement? (Was it a politician, a member of an industrial group, a scientist, an economist or an environmentalist?)
3. Now look again at statements 3, 6, 10 and 13. Mark on the values continua (Resource 3) where you think each of these statements should be, by putting the number of the statement at the appropriate spot.
4. Join each of the numbers with a different coloured pen. Is there any common pattern? What can you say about the various values that are behind these statements?
5. What do you think "ecologically sustainable development" means? Try to write your own statement. Include in it the main elements of ecologically sustainable development, and be prepared to discuss the importance of these elements.

Resource 3 – Values Continua

Supports the preservation of the natural environment	———————	Encourages the exploitation of the natural environment for human needs
Supports zero economic growth	———————	Supports high economic growth
Supports fairness between all species for the present generation (intra-generational equity)	———————	Does not support intra-generational equity
Supports fairness for future generations (intergenerational equity)	———————	Intergenerational equity

Resource 4 – Aspects of Sustainability

Although a complete definition of sustainability would include all of the following aspects, some definitions may only include one or two.

1. Economic Sustainability

Economic sustainability means that development is economically efficient and that the benefits of such development are distributed between generations. Economic efficiency means that processes and projects undertaken must give the greatest output per unit of input.

2. Social Sustainability

Social sustainability requires that development not cause social conflict. In practice this means that development should increase people's control over their lives by giving all social groups the opportunity to participate in decision making.

3. Cultural Sustainability

Cultural sustainability requires that any development should take into account the values of the people affected by it. In addition, the range of cultural groups should be maintained and encouraged, and the value of their heritage and traditions should be recognized.

4. Ecological Sustainability

Ecological sustainability means that development should take into account the maintenance of ecological processes, biological diversity and biological resources. To achieve this, our society needs to recognize that the survival and well-being of other species are also important.

Resource 5 – *Aspects of Development*

The word "development" literally means a process of change, but what is it we are trying to change? Here are some ideas:

1. Development is helping others to help themselves.
2. Development is the process by which all humanity moves to live with dignity and a just share of the world's resources.
3. Development is progress towards a higher standard of living for every person in a region or nation.
4. Development is a form of imperialism whereby rich nations exploit the poor.
5. Development is the attempt to ensure that as nations change and increase their production per head, there is a better distribution of wealth, so that every person has his/her basic needs met, and as many as possible of his/her wants satisfied.
6. Development is the growing capacity of society to incorporate change.
7. Development is sharing the world's wealth more equitably: it is sharing our world.
8. Development is economic growth measured in terms of the improvement in national product.
9. Development is the satisfaction of mass needs by packaged solutions.

Resource 6 – *Sources of Sustainable Development Definitions*

The statements on sustainable development on the set of cards have been adapted from the following sources:

Statement 1.

Prof. Ralph Slatyer (former Science Adviser to the Prime Minister), quoted in L. Zarsky (1990) *Sustainable Development: Challenges for Australia*, AGPS, Canberra.

Statement 2.

Australian International Development Assistance Bureau (1989) *Development Dictionary: A Glossary of Aid and Development Terms*, AGPS, Canberra. [AIDAB is an official government aid agency, which is part of the Department of Foreign Affairs and Trade. It is responsible for administering Australia's overseas aid programme.]

Statement 3.

Ian Lowe (1990) Sustainable development: How do we get there?, *Australian Society*, June, No. 5. [Associate Prof. Ian Lowe is the Director of the Science Policy Research Centre attached to the Division of Science and Technology at Griffith University and is a former Director of the Commission for the Future.]

Statement 4.

World Commission on Environment and Development (1987) *Our Common Future*, Oxford University Press, Oxford. [The WCED was an independent international body consisting of twenty-three commissioners, including prominent political figures and leaders in environment and development.]

Statement 5.

Robert Repetto (1986) *World Enough and Time*, Yale University Press, New Haven. [An economist.]

Statement 6.

Robert Goodland and G. Ledoc (1987) Neoclassical economics and principles of sustainable development, *Ecological Modelling*, 38. [At the time of writing, Goodland and Ledoc worked for Environmental and Scientific Affairs, Projects Policy Department, World Bank, Washington, DC.]

Statement 7.

Robert Allen (1980) *How to Save the World*, Kogan Page, London, p. 23.

Statement 8.

James Coomer (1979) The nature of the quest for a sustainable society, in J. Coomer, ed., *Quest for a Sustainable Society*, Pergamon Press, Oxford.

Statement 9.

Prime Minister Margaret Thatcher, Speech to the Royal Society, UK, 27 September 1988.

Statement 10.

The Commission for the Future (1990) A sustainable future for Australia, in *Our Common Future*, Australian Edition, edited by Stephen Dovers, p. 25. [The Commission for the Future was established by the Commonwealth Government to encourage Australians to become involved in the economic and social opportunities made possible by scientific and technological development. Its function is to explain the social impacts of science and technology and to foster the development of an innovative, productive culture.]

Statement 11.

Canadian University Services Overseas, *Here to Stay: A Resource Kit on Environmentally Sustainable Development* (publication date unknown). [CUSO is an international development agency based in Canada. The organization works to promote understanding and action on international development issues and to foster relationships of support between Canadian and overseas groups working for social change.]

Statement 12.

John Woodley (1990) Summary of the Australian Democrats Policy Statement, in *Queensland Action for World Development Newsletter*, No. 3, May. [John Woodley is a Uniting Church Minister and Senator for the Australian Democrats in the Australian Parliament.]

Statement 13.

Barry Rowe (1990) Minister for Agriculture and Rural Affairs, AAP news bulletin, 6 September.

Statement 14.

Australian Commonwealth Government (1990) *Ecologically Sustainable Development: A Commonwealth Discussion Paper*, June.

Statement 15.

Gordon Conway and Edward Barbier (1988) After the Green Revolution: Sustainable and equitable agricultural development, *Futures*, 20 (6), p. 653. [At the time of writing Gordon Conway was the Director and Edward Barbier the Associate Director of the Sustainable Agricultural Programme at the International Institute for Environment and Development attached to the London Environmental Economics Centre].

Statement 16.

Australian Conservation Foundation, Greenpeace (Australia), The Wilderness Society and World Wide Fund for Nature (1990) *Ecologically Sustainable Development*, ACF, Fitzroy.

Resource 7 – *Unit Planner*

Year Level _____ **Key Issue** _____

Focus Questions	Strategies	Process/Skill Objectives	Affective Objectives	Resources Needed	Evaluation Assessment

Resource 8 – *Key Sustainable Development Issues*

❑ Population and Human Resources

- The world population will pass the 8 billion mark by the year 2025.
- The most rapid population growth occurs in Third World countries, e.g. in parts of Africa, Asia and Latin America.
- The degree of consumption of resources per capita differs markedly between Third World and industrialized nations.
- Health status, education levels and social conditions also differ greatly.

❑ Food Security

- There is widespread famine despite dramatic increases in the world production of cereal (x 2.5), meat (x 3) and milk (x 2) between the years 1950 and 1985.
- The increase in food production has been due to the use of new seed varieties, chemical fertilizers and pesticides, and increased irrigation, all of which can be beyond the reach of small farmers.
- New methods may have detrimental effects on the environment. New seed varieties are not generally resistant to pests and require large amounts of water and chemicals to sustain them. Overuse of chemical pesticides and fertilizers has led to widespread pollution of water, and biological magnification of these chemicals in food chains. Irrigation has caused salinization and alkalization of soils.
- Farm subsidies in industrialized nations result in overuse of land and chemicals and affect the terms of trade in Third World countries.
- Third World debt leads to the use of land to produce cash crops for export, which pushes subsistence farmers into marginal lands and thus causes widespread soil degradation.

❑ The Urban Challenge

- By the year 2000, about 50 per cent of the world's population will live in urban communities.
- Between 1950 and 1985, the cities of industrialized countries have doubled in population, while in the Third World countries the population has quadrupled.
- Population pressure has resulted in inadequate urban infrastructure and services.
- The most prominent problems are unemployment, poor housing conditions, and environmentally and socially related health concerns.

❑ Energy

- It is estimated that by the year 2025, global energy consumption will have increased by 40 per cent over 1980 figures.
- The most used energy sources for commercial energy production and consumption are as follows:
    - fossil fuels (oil 40 per cent, coal 30.3 per cent and gas 19.7 per cent);
    - hydropower (30 per cent) and nuclear power (15 per cent), which are becoming increasingly important in the generation of electricity;

  - biomass fuels (wood, crop residues and dung), which the majority of the Third World rely on for their energy supplies.

- Renewable energy amounts to only 21 per cent of the total energy consumed world wide. Solar, wind, geothermal and alternative energy sources, such as ethanol, have found only limited, small-scale use.
- The dependence on fossil fuels, which are finite, has resulted in four major problems:
  - large-scale climatic change resulting from the emission of carbon dioxide (CO^2) (greenhouse effect);
  - urban air pollution;
  - acidification as a result of the release of sulphur dioxide (SO^2) and (NO^2) during combustion;
  - depletion of the resource and resultant international conflict.
- Nuclear power has its own problems:
  - health risks to workers involved in its production, and disposal of the wastes;
  - risk of catastrophic accidents;
  - need for very strict security.

❑ **Industry**

- Between 1950 and 1987, the production of manufactured goods increase sevenfold and the production of minerals threefold.
- Trade in manufactured goods has increased *relative to made in primary products, (something wrong)* particularly in the Third World.
- The pattern of industrialization in the Third World mirrors the industrialized nations and presents similar environmental problems.
- The ability of Third World countries to deal with such problems as the disposal of hazardous wastes and industrial pollution has not been as great as in the industrialized nations, where significant progress has been made in the past decade.

❑ **Species and Ecosystems**

- The estimated total number of species on earth ranges from 5 to 30 million.
- The most biodiverse ecosystems are the wet tropical forests.
- A conservative estimate indicates that the forests of Latin America could contain 1 million species of flora and fauna.
- The depletion of the gene pool has serious implications for the global economy, since a substantial proportion of the production of medicines and drugs depends on species found in the tropical forests.
- The WCED estimates that the value of these pharmaceuticals in the USA alone is $14 billion per year.

❑ **Managing the Commons**

- Environmental problems concerning the oceans include, in particular, overfishing and marine pollution.
- By the year 2000, the sustainable catch from world fisheries could be exceeded by as much as 30 million tonnes (FAO figures).
- Sources of marine pollution include municipal sewage, industrial and agricultural run-off, oil spills and the dumping of toxic and other hazardous wastes.
- Management of the oceans is regulated by the Convention on the 1972 Prevention of Marine Pollution by Dumping of Wastes and Other Matter (London Dumping Convention) and the 1982 UN Law of the Sea Convention.
- Management of the Antarctic continent is governed by the Antarctic Treaty System.
- The dominant issue facing nations that are signatories to the Antarctic Treaty System has been the extent to which there should be mining of the continent's minerals and the exclusion of some Third World nations from much of the decision making.
- Management of outer space by the 1967 Outer Space Treaty has not been endorsed by all nations.
- The increasing amount of space 'junk' is a pollution problem that has been largely overlooked. It indicates the need for international agreements on the issue.

❑ **Conflict and Environmental Degradation**

- Environmental degradation caused by such factors as overexploitation of the land, drought and global climatic changes leads to deepening poverty and famine, which in turn contribute to social unrest and conflict.
- The threat of nuclear war presents us with the possibility of unprecedented global ecosystem destruction.
- Military expenditure, estimated at $US 900 billion in 1985, diverts funds from the urgent environmental problems facing Third World nations.

LESSON PLAN 2

■ Title

Sample lesson on Simplicity and Stewardship

■ Objective

At the end of this lesson, students will be:

1. able to assess the actual practice (or non-practice) of simplicity in their lives;
2. challenged to adopt a sense of stewardship of resources.

■ Related Values

Responsible consumerism, simplicity, environmental concern, social justice, personal care, sense of common good

■ Content

Among other things, simplicity and stewardship involve the promotion of responsible and responsive consumers who will lead a simple life with a strong commitment to preserving the environment and upholding social justice for the common good.

■ Procedure

1. Begin by introducing simplicity and stewardship as essential values in a country's vision of sustainable development. While most Asia-Pacific nations emphasize the economic side of development, equal attention must be given to the individual citizen's lifestyle. Otherwise, all efforts will be futile, especially as the unequal distribution of wealth leads to a wider gap between the rich and the poor. The onslaught of consumerism and materialism further adds to the problem.

   Living simply involves a "rethinking of our possessions" and leads us to "live richer lives without being destructive either to the planet or to other human beings by freeing our 'thing-addiction' and by being less 'thing-like' in our relationships. This way, we contribute to help in the gross inequalities at home and abroad". (McGinnis, *Parenting for Peace and Justice*)

   Stewardship, on the other hand, focuses on "our accountability for the use of what we have, hopefully, for the good of others". (McGinnis, *Parenting for Peace and Justice*)

2. Having explained the concept, invite the students to reflect on the extent to which they personally fail to observe these values. To do this, ask them to each come up with a list or an inventory of all their possessions. They must do this with spontaneity. You can motivate them by showing your own list first as an example.

3. After each of the students has completed their inventory, ask them to classify each of the items as a *want* or a *need*. Once again, illustrate this with your own example. Wants can be defined as "a person's interpretation of what he/she needs in order to achieve happiness or well-being".

   Needs, on the other hand, are defined as "what scientists agree a person requires to sustain life and to foster growth of desirable human potentialities". (Sidney Jourard, *Healthy Personality*).

   Note that since this activity involves the assessment of oneself, it can be a threatening process. By modelling the tasks the teacher can lessen the possibility of students feeling threatened.

4. Invite the students to look over what they have done and arrive at some observations and realizations about themselves. Approach this discretely so that the students do not feel that they are being told what to do or that they feel guilty for not living up to the values presented as desirable. Rather, this step is simply to elicit their own reflections about their lifestyle. Remember that what the students do with their own resources is their basic right. If they decide to share these resources, it is a product of choice. Values decisions that are a product of a personal choice rather than imposition or obligation are more long-lasting.

5. When enough students have articulated their observation and realization, summarize the discussion and challenge the students to ponder the following:

   Can we say that living simply provides alternatives for channelling our "excesses" for the common good?

   Together with the students, use brainstorming to list responses.

■ Evaluation

As an exercise in practising stewardship, each student is invited to consider which item or items on his/her list can be done without or can be adapted in some way to benefit the common good. Invite the students to think carefully about seriously applying this. Once again, there should be no pressure: the students should not be treated as children, but as adults. It is important that as the teacher, you have practised this yourself. For instance, you might have managed to cut down on smoking and channelled the money spent on cigarettes to an agency helping street children, or you might have decided that the sizeable budget you spend on buying books can be put to better use by sharing these books with others who are interested in them.

REFERENCES

Kathleen and James McGinnis. *Parenting for Peace and Justice*. New York: Orbis Books, 1981.

Sidney M. Jourard. *Healthy Personality*. New York: MacMillan Publishing Co., Inc., 1974.

Education for a Holistic, Integrated Sustainable Development, McGinnis, *Parenting for Peace and Justice*.

LESSON PLAN 3

■ Title

Sample lesson on Development and Environmental Concern

■ Objectives

At the end of this lesson, the students will:

1. have developed a critical view of development, especially in terms of the threat it poses to our environment;
2. have a greater sense of active participation as a citizen.

■ Related values

Reference for life, ecological sustainability, future-orientedness, sense of common good

■ Content

There is no doubt that development is most welcome in many countries in the Asia-Pacific region, however, this development must not be allowed to endanger the environment. To ensure the care of the environment while enjoying the benefit of the development, students must learn to be critically aware of the threats which development poses. They must also be empowered to take concrete action when such a threat exists.

■ Procedure

1. In previous sessions, the various environmental issues that exist today will have been explained, and students will have been asked to conduct a survey of their community to check whether the development occurring there has brought about certain environmental problems. In this class, the students report their findings, using the following questions as a guide:
   a) What developments did you notice that have been present in your community for the past five to ten years?
   b) What positive effect has this development had on your community?
   c) What negative effects has the development had on your community?
   d) What specific environmental problems have resulted from these developments?
   e) What is the attitude of the community with regard to this development and to its effects?
   f) What actions have been considered or taken to address these specific environmental problems or issues?
2. After hearing some of the students' reports, work together as a class to formulate a picture of the positive and negative effects of development. Students can then, perhaps, classify the effects as physical, cultural, psychological etc.

■ Evaluation

Challenge the students to use brainstorming to list ways of counteracting the negative effects of development, especially with regard to the environment. The class could then adopt one specific action to be taken, such as a visit to congress to propose a specific bill; a peace rally against a factory that violates the pollution laws, the promotion of a boycott of a specific product that threatens the environment; or arranging a proper waste management system in the local community. The action must arise from a specific environmental issue that the class feels strongly about.

Chapter Five

THE STATE OF THE PRACTICE OF VALUES EDUCATION IN TEACHER EDUCATION: COUNTRY REPORTS

AUSTRALIA

■ The Social, Economic and Political Contexts

Australia is confronted by social and economic realities which act as catalysts for an emphasis on values education within an international context as an important imperative in our schools, and hence in the preparation of teachers for those schools. Although these forces for change are many and varied, it is possible to categorize them into two broad groups. On one hand, Australia and Australians are increasingly being required to adopt a futures perspective within both global and national contexts in all that we think and do. At the same time we are being required to situate this thinking and action in the context of a redefining of Australia and Australia's place in the world.

The need to adopt a futures perspective has become essential because of the pace of overall change, particularly in such areas as technology and the environment. Some of the most dramatic technological developments have been in the areas of transport and communication, and these have led to the increased electronic and physical contact and communication between peoples of different nationalities and cultures. Concurrently, many Australians are exposed to mass communication technologies containing values based upon forms of "derivative popular culture", much of which emanates from the United States. It is argued by some that these values are secular in nature and that they have replaced earlier values based upon forms of religious affiliation. The phenomenon of the emergence of values associated with derivative popular culture is perhaps most obvious in the younger generations of Australians; significantly those in the age groups with which teachers work.

There is also increasing pluralization of family and occupational structures in Australia: with sole-parent families becoming much more common, and increased female participation in the work force. This has led some Australians to perceive an increasing plurality of values in Australian society with the consequent demise of so-called "traditional values", which some claim worked towards social order and cohesion.

Another interpretation of this trend targets economic factors. In recent decades, Australia has been subject to cyclical patterns of economic growth and recession, which are typical of most, but not all, capitalist societies. Two apparently intractable economic problems – high levels of unemployment and an increasing polarization of wealth distribution – seem to have accompanied these economic cycles, leading to negative social consequences.

The emergence of environmental concerns in Australia has occurred in response to environmental problems and crises caused by a commitment to economic growth and development and the associated mindset of technological determinism. There is a growing awareness that such challenges and problems transcend the boundaries of the nation state and are the shared concerns

of humanity. On a practical level, the necessary compromises Australia has made between economic development and environmental care have led to a focus on the concept of "ecologically sustainable development". Community debate and subsequent political decision making, while not uncontested, generally focus on this goal.

The current debates involving redefinitions of Australia and Australia's place in the world are unprecedented in our brief national history. They require an increasing acknowledgement of the need to accommodate the ethnic and cultural diversity within Australia in ways that achieve national cohesion and respect and tolerance for that diversity. At the core of Australia's values is the concept of multiculturalism. This is a social policy which broadly enjoys bipartisan political support, and which espouses respect and tolerance for the cultures and values of all ethnic groups at the same time as aspiring for a sense of nationhood and social cohesion.

At the same time, these redefinitions require consideration of Australia's place in the "new world order". They are accompanied by a strong desire to clarify and redefine our place and role in the Asia-Pacific region. Some Australians, especially within the business community, tend to see the growing relationships with Asia-Pacific countries largely in economic terms. This emphasis is understandable given the way in which Australian governments deregulated the Australian economy during the 1980s in order to make it more outward looking and internationally competitive. The potentially immense importance of emerging international trading groups of nations, such as APEC, has furthered this emphasis.

However, there is also an emerging perception amongst increasing numbers of Australians that enhancing cultural links and mutual understanding are of even greater importance, and that such objectives will also deliver economic benefits. The importance of this perspective is that it has the potential to act against intolerance and racism towards ethnic minorities within Australia, and societies and cultures within the region.

■ The Educational Context

Australian has a federal political system with various responsibilities being the prerogative of the national government, and others, including education, being the responsibilities of the various states and territories. This results in a situation where each state and territory education system is unique. Despite this, as a result of the 1989 meeting of state and territory and federal authorities, a set of "Common and Agreed National Goals for Schooling in Australia" was finally developed. While there are strong economic and vocational emphases in this set of ten goals, they also contain some aspirations relevant to international education and values education. Examples include "respect for others"; "an understanding of, and concern for, balanced development and the global environment"; "to develop knowledge, skills, attitudes and values which will enable students to participate as active and informed citizens in our democratic Australian society within an international context"; and "to provide students with an understanding and respect for our cultural heritage including the particular cultural background of Aboriginal and ethnic groups".

A very significant consequence of the development of these National Goals was that they were to act as a catalyst for an agreed national set of eight "Key Learning Areas", which were intended to provide the structural framework for all future curriculum development and implementation in Australia. It needs to be emphasized, however, that the above goals, and subsequent documentation in the eight "Key Learning Areas" are not syllabuses and hence, at this time, are generally not the primary source of teacher planning and teaching, as this occurs when teachers interpret and implement a state or territory syllabus document or utilize resources based upon a

syllabus. It is in the area of syllabus documentation that the situation in Australia is very varied and complex. To name but a few variables, differences in syllabuses from state to state occur in such aspects as subject terminology, objectives, level of specificity, suggested or required content knowledge (including values), and assessment methods. This enormous diversity makes it very difficult to analyze the status of values education and international education at the national level. There are, however, recent curriculum priorities and emphases which have influenced the thinking of educators in most states, and which do have ramifications for values and international education. These emphases include:

- the priorities of environmental education and development education and the concept of ecologically sustainable development;
- Asian Studies as a national priority;
- languages other than English (LOTE) as a national and state priority;
- an emphasis on "equity" and of "Life Skills" and "Values Education".

Other catalysts for the enhancement of international education and values education in Australian education systems include the role of teacher professional associations, and the existence of good quality textbooks in the area, which are used as reference books by practicing teachers, and in pre-service and in-service teacher education courses.

■ Values Education in Teacher Education

Teacher education in Australia is somewhat shaped by, and responds to, the various levels of existing educational documentation, including curriculum goals, statements, profiles and syllabuses. Teacher pre-service courses not only aim to make future teachers familiar with these documents, but also aim to provide them with skills and strategies for interpreting the content and then planning and implementing meaningful learning experiences for their students.

Teacher education in Australia has traditionally been carried out in institutions of higher education. Prior to 1990, most teacher education was carried out in Colleges of Advanced Education, but as a result of the policies of the federal government of the time, these colleges and the universities were amalgamated at the beginning of the 1990s. Currently, the general philosophical underpinnings of teacher education in Australian universities are broadly similar in intent, and an emphasis on values education and international perspectives is generally given a significant presence in the teacher education curriculum. Most Australian teachers are trained through the Bachelor of Education mode, involving four years of full-time study. The specific philosophy and structure of this degree varies from one university to another, but in each case the award must have the approval of the relevant teacher registration authority of the state or territory in which the university is located, and must, of course, have credibility with the various education authorities with whom the graduates may be seeking employment.

Quite frequently, however, the subjects in the Bachelor of Education Degree are grouped into such categories as "Foundation Studies", "Education Studies", "Discipline and Curriculum Studies", "Professional Practice Studies", and "Elective Studies" (which may vary depending on the particular degree, and specializations within the degree).

In general terms, "Foundation Studies" and "Education Studies" usually aim to create an understanding of education in its various social contexts, both Australian and more broadly. As well, the various ethical issues of the profession of teaching are raised and students are exposed to

a conceptual understanding of values in general, and the specific values upon which the philosophy of the particular Bachelor of Education is premised.

The overall purpose of relevant "Discipline Studies" is to provide students with knowledge and understanding of the various areas they will be teaching. In certain curriculum areas this involves a strong emphasis on an international perspective, and in nearly all cases places a considerable emphasis on values.

"Curriculum Studies" provide student teachers with the necessary pedagogical knowledge on how to teach a particular curriculum area, frequently with an emphasis being placed on global perspectives and the teaching of values.

Finally, it is in the "Professional Practice Studies" that student teachers are expected to synthesize all of these other studies and translate their learning into successful classroom practice, which is based upon critical self-reflection about these practice teaching experiences.

■ Conclusion

While much has been achieved in the priority areas of values education and the development of international perspectives in Australia's schooling systems and in teacher education in the past few years, there is still much more that needs to be done. One of the greatest challenges for those teacher educators and teachers who are committed to these areas as priorities is that they have to constantly compete for time and resources with diverse other educational priorities. For example, various recent educational reports, and indeed some community attitudes, have supported an increasing re-emphasis on literacy and numeracy, or have called for an increasing emphasis on the knowledge, skills and attributes deemed necessary for the work force. Therefore, in an increasingly economic-rationalist Australia, it is sometimes difficult for the more human educational priorities (for example, values such as empathy, tolerance, mutual respect and understanding, a commitment to peace and human rights, environmental concern, and a commitment to ecologically sustainable development – all situated within an international rather than a purely national setting) to compete with what are frequently perceived as the more utilitarian outcomes of education. Moreover, international education and values education are two areas of enormous conceptual complexity. Despite some trend towards globalization, this complexity still challenges teacher educators and teachers in coming to terms with issues, peoples and places that are sometimes very different from those to which they are accustomed. To celebrate difference, it is necessary to understand it, and central to this process is the need to understand both one's own values and those of others. It is to be hoped that the contents of this sourcebook, with its truly international authorship, will play an important role in this process in the education systems of all the countries of APNIEVE members.

CHINA

■ Development of Values Education Programmes in China

Since the 1980s, the Chinese Government and people have endeavoured to overcome a crisis of moral education by solving the contradiction of values coming from a time of transition in the country's economic system.

To this end the State Education Commission has formulated a system of objectives of moral education in primary and middle schools, and colleges. These objectives include the values concepts related to self, companion, group, society, country and the world.

Correspondingly, the content and priorities of the moral education curriculum have been adjusted. Stress is now laid on Chinese modern and contemporary history and the Chinese situation, and on developing an awareness among pupils of the basic standards of civilization. The aim is gradually to form a comprehensive system of values education, combining the cultivation of political values, ideals, moral and mental qualities and personality.

An holistic, multiple-channel, "three lines and one plane" ethic education system has been introduced. The first line denotes values education lessons; the second line denotes the class, Young Pioneers and Youth League activities; and the third line includes social activities and labour education. The "one plane" refers to the incorporation of values education in the teaching of all subjects and through all activities, so that it can implicitly play a positive role in all education.

Intersecting teaching objectives have been designed, with cognition, affection and practice forming the vertical dimension of grid, and the horizontal dimension comprising three different developmental levels.

Teaching examples focusing on international education and values education have been prepared. In doing so it was kept in mind that teachers ought not to just instil knowledge into their pupils' minds but that they must cultivate their pupils' willpower and their ability to think about, analyze and practice what they learn. Hence, in values education great emphasis is placed on the study and reform of teaching methods. In contrast to traditional methods, present teaching methods have the following distinctive characteristics:

- **Concrete demands:** The ethics demanded of pupils must not be abstract or vague, but concrete and clear. The pupils are not only required to remember these, but to practice them.
- **Varied approaches:** Because pupils are bound to have a lively, active nature, the values teaching methods adopted need to acknowledge this through the use of varied approaches in contrast to the simple, single teaching methods employed in the past. Better results have been achieved by combining classroom education with extracurricular activities.
- **Integrating values education:** To raise pupils' ethical, cognitive and practical capabilities, values education requires close co-ordination with other fields: the teaching of all subjects, school and class activities, young pioneers activities, labour practice activities, family education etc.

Furthermore, teachers of values education are required to maintain three essential links in their work:

- They must guide the pupils in correctly understanding the positive and negative psychological characteristics of persons mentioned in teaching materials, at the same time paying attention to cultivating the pupils' own healthy psychological characteristics. By analysing the psychology of positive and negative people, efforts are made to enhance pupils' ability to make rational judgements and to help them shape a sound personality.
- Pupils need to be guided in developing self-awareness and self-discipline. In developing ethical conduct, they will experience a struggle within themselves.
- Pupils need to recognize society's values and cultivate ethical behaviour through practice. The raising of a person's ethical standards is inseparable from his/her behaviour, which can be influenced to various degrees by education and social practice.

■ Response to Challenges – The Training of Teachers

Chinese society faces the challenge of educating students in humane, moral and ethical behaviour and values, and in an awareness of a need for international co-operation. To realize this, we must start with teacher training, because teachers are the primary instrument of education.

Finding ways to overcome negative factors caused by the transition from a planned economy to a market economy in China, and how to promote a co-ordinated development of society have become the firm responsibility of schools, especially moral education. This is the main precept underlying the training of teachers at present. To accomplish this, the following concepts must underpin the practice of teachers and educationists:

❑ **A move away from education focused on the preparation for examinations to education focused on cultivating the students' qualities**

In the contemporary world, economics, science and technology are keenly competitive, the talents and the qualities of those involved being fundamental to this competition. In the final analysis, the development of talent and the qualities of people depends on education. Generally speaking, quality education includes: the nurturing of physical and mental qualities, scientific and cultural qualities, and ideological and moral qualities. The orientation of basic education will now shift from the pursuit of greater numbers of students entering schools of a higher level, to raising the overall quality of students in rounded way.

❑ **Co-ordination of scientific progress and humanistic education**

It is people who decide whether to apply science and technology to good or evil purposes. With the rapid development of science and technology today, strengthening humanistic education to produce people with sound and rich humanistic thought for society has become a matter of great significance.

❑ **Reconciling individual needs with the needs of society**

Under a market economy there is the possibility of producing extreme egoism and the worship of money and high living. Under such circumstances, values education needs to teach pupils that individual benefit should not be at the expense of society and the national interest. Students should learn to be responsible for their actions. When a student is making

a decision to satisfy a personal need or desire, he/she should act responsibly and consider whether that decision will harm others or the ecological environment.

- **Merging a competitive spirit with a sense of co-operation**

  The transformation of society will not only affect people's concept of values, but also their actions. Just as under a planned economy an emphasis on co-operation will retard economic development; under a market economy, emphasis on competition will surely lead to deterioration of social morality. Moral education in schools should emphasize co-operation in competition and competition in co-operation.

At present the Chinese education system can promote the reform of teaching only by transforming teachers' concepts in the course of their training. Special emphasis is given to moral education in schools' radio, TV and audio-visual education programmes; and modern approaches to teaching are popularized in various ways. Moreover China has adopted a wider range of teaching methods, and has strengthened international exchange and co-operation. China will absorb and draw on the successful experience of other nations in developing and managing its education programmes.

INDIA

Policies, Programmes, Development and Implementation of International Education and Values Education at the Teacher Training Level

■ Is There a Need for Values Education?

India is passing through a phase of transition which poses a special danger in the erosion of long-accepted values. Values are disintegrating on all fronts in public and private life. Crime, violence and indifference to suffering has spread to all walks of life. There is deculturization, dehumanization and alienation. There is threat to democratic setting. These problems cannot be tackled piecemeal. What is needed is a drastic change in the entire outlook of people, with respect to human values and the value placed on the environment. This calls for a deliberate thrust on values in the education system.

■ What Values Are To Be Developed?

Infusion of a spirit of piety and religiousness, formation of character, development of personality, inculcation of civic and social duties, promotion of social efficiency and preservation and spread of national culture may be described as the chief aims and ideals of ancient Indian education.

The preamble of the Constitution of India emphasizes values, and reads as follows:

> ***"We, the people of India, having solemnly resolved to constitute India into a Sovereign, Socialist, Secular and Democratic Republic and to secure all its citizens justice-social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity and promote among them all, Fraternity assuring dignity of the individual and the unity and integrity of the nation".***

Various high level commissions and committees, like the University Education Commission (1948-49), Secondary Education Commission (1952–53), Sriprakash Committee (1959), Sanpurnanand Committee 1961) The Education Commission (1964-66), National Policy on Education (1986 and 92), Rammurthy Committee (1990), Plan of Action on NPE and other working groups set up by Government of India have all recommended value orientation education.

The working group (1983) headed by Kireet Joshi gave very valuable suggestions for the improvement of values education in schools and teacher training institutions.

The Education Commission (1964-66) recommended the introduction of education in moral, social and spiritual values in all institutions from K.G. to P.G. level. It clearly states that modernization does not mean, under Indian conditions, a refusal to recognize the importance of moral and spiritual values and self-disciplines and the need to inculcate these. A balance has to be struck between the knowledge and skills that science and technology bring and the values and insights associated with ethics and religion. The Commission further insists on the development of special literature by universities, and the tolerant study of all religions so that India's citizens can understand each other better and live amicably together by developing certain broad moral and spiritual values.

While stressing national consciousness, the Education Commission sees no contradiction between nationalism and international understanding. It says that if, through the schools and universities, a person learns to appreciate the basic rightness of the fruitful diversity of cultures of mankind in his own federal and multi-community country, he is less likely to forget it on the international plane where he deals with persons belonging to different nations but enjoying equal membership in the community of mankind. India has to strengthen this world view and motivate the younger generations to promote international co-operation and peaceful existence.

National policy on education (1986) says:

> ***"In a culturally plural society, education should foster universal and eternal values oriented towards the unity and integration of people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition, and fatalism. Apart from this combative role, value education has a profound positive content based on our heritage, national goals and universal perceptions".***

The action plan for national policy of education, 1986, recommends developing model syllabi and exemplar instructional packages in the following ten core areas: 1) History of India's freedom movement, 2) Constitutional obligations, 3) Content essential for nurturing national identity, 4) India's common cultural heritage, 5) Egalitarianism, democracy and secularism, 6) Equality of sexes, 7) Protection of environment, 8) Removal of social barriers, 9) Observance of family values, 10) Developing positive attitudes towards science. It further emphasizes students' love and understanding of India's natural and cultural heritage. It expects teachers' associations to uphold the dignity of teachers and their professional integrity. It says, as far as full-time teachers in educational institutions are concerned, that their principal role is and will always be teaching

and guidance of their pupils, not only through classroom instruction and tutorials, but through personal contact and the numerous other means teachers have always employed in building the character of their pupils.

The report of the committee set up by the Ministry of Human Resource Development of the Government of India on Minimum levels of learning (1991) recommends the following nine values to be developed at the primary stage: 1) Regularity and punctuality, 2) Cleanliness, 3) Industriousness, 4) Sense of duty and service, 5) Equality, 6) Co-operation, 7) Sense of Responsibility, 8) Truthfulness, 9) National Identity.

■ What Do the Committees, Commissions and Working Groups Have to Say about the Values Education of Teachers?

As regards teachers' training, the views of different committees and working groups may be summed up as follows:

1. Teachers should be given necessary training in effectively developing values among students. (Shimla Conference, 1981).
2. We want our teachers to be value orientated, because we want them to be rightly equipped as vehicles for transmitting values for the benefit of our children and youth (Working group, 1983).
3. Values education should constitute a special thrust in the 7th Plan, teacher education in particular being orientated for this purpose (Seventh Plan document, 1984).
4. Prospective teachers are expected to understand cultural issues with respect to values concepts, types of values and the problems involved in instilling these. It is also expected that they will be well versed in the values enshrined in our constitution, culture and heritage.

In training teachers, it is important to ensure that they learn to understand the importance of values education: interpreting values in contemporary contexts, and evolving strategies for instilling them among their students (National Council of Teacher Education Curriculum Framework, 1996–97).

■ How Are Values Education Programmes Being Implemented?

Fortunately a good number of schools in India offer moral science as a subject. Others try to develop values in children although they do not have a syllabus specifically designed for that purpose. But a good number of institutions that teach values education do not have teachers trained in this area. On the other hand, if a teacher is personally committed to values and practises them in his/her own life, it is a foregone conclusion that the students will absorb and nurture the teacher's values. However most teachers do not practise these values themselves, and a good number of teachers do not love their own profession. Most values education in the classroom is a matter of dictation, it is not even presented through reasoning. Hence this combination of factors adversely affects the development of values in children.

If we look at the teacher training institutions, we find very few emphasizing values during training and even fewer offering values education as a separate paper. The same is true of institutions with a climate that nurtures values development and where teacher-educators practise values themselves. Very few institutions arrange weekly or fortnightly talks on topics related to

values and periodically involve student-teachers in social service activities. The situation in other educational institutions is worse, with probably no trace of values education at all.

However, there is great hope for the future success of values education in schools and teacher training institutions. The Ministry of Human Resource Development of the Government of India offers funds for conducting workshops, orientation programmes, research projects and seminars, for the promotion of values and culture by educational institutions and voluntary organizations. The National Council of Teacher Education is also planning and organizing programmes on values education for teachers. The NCERT, which focuses mainly on school education, is preparing curriculum and instructional materials promoting values. It is also conducting workshops and orientation programmes and undertaking research projects on values education. Universities, teacher education associations and teachers' associations are also organizing training programmes and workshops for the development of values education.

Two teacher training institutes are really doing good work in values education, namely the Sri Satyasai Institute of Higher Learning (Deemed University) Prasantinilayam, Andhrapradesh, and the Sri Ramakrishna Institute of Moral and Spiritual Education, Mysore, Karnataka. A lot of ideas are revealed on visits to these institutes. The values education syllabus at the Sri Satyasai Institute of Higher Learning includes such major topics as: the concept, need, importance, meaning, nature, sources, selection, scope and evaluation of values; the methods and techniques used in values education; and theories and models of values education. This university also gives more importance to the development of values in other courses than do other educational institutions. In a similar manner the Sri Ramakrishna Institute of Moral and Spiritual Education covers such major topics as: the meaning, purpose, sources, and scope of moral and spiritual education; teaching methods, tools and techniques and curriculum; planning for a lesson in moral and spiritual education; practical activities; historical development of moral values; factors affecting moral development; moral problems; and the development of moral personalities.

■ What Other Steps May Be Taken in the Area of Values Education?

In spite of low literacy, poverty, population explosion and acute unemployment problems, Indians have continued to respect values. Integration of materialism with spirituality has been the clarion call of India right from the age of Vedanta. Time has come to recall and regain such values. For this, the country relies to a great extent on teachers as they hold a position of great respect in Indian society. But first these teachers must be inspired by the teacher educators. Hence it is absolutely necessary to strengthen values development in teacher training institutions. Following are some of suggestions as to how this might be done:

1. Values education cells may be set up at national, state and district levels to conduct research, orientate teachers and teacher educators, and develop teaching and learning materials on values education.
2. Due weight should be given to values education in schools and teacher training institutes. There should be at least a paper on values education in a teacher education curriculum, and values should permeate all the institute's activities.
3. Regular in-service refresher courses on values education may be arranged for all teachers.
4. The effort to promote values education should not be piecemeal; it should be systematic, continuous and well planned with appropriate evaluation strategies and follow-up programmes.

5. People involved in values development should be the key persons for deciding the orientation and development of teacher training materials for values education, and should occupy key posts in values education cells.
6. Seminars and meetings may be arranged in all parts of the country to make people in all sectors aware of the crisis with respect to values in society and the severely adverse effects this will have in the next few years. This raising of awareness should begin with the heads of educational institutions and educational administrators.
7. Values education packages, including video cassettes, may be developed to promote the practice of values in teacher-training institutes and schools.
8. Love of the teaching profession should be the main criterion for recruitment of teachers and teacher educators.
9. The mass media, parents, teachers and educational administrators should join together to make the values education system a great success.

INDONESIA

■ Introduction

The well-known motto of the Indonesian state is *"Bhinneka Tunggal Ika"*, which means *"Unity in Diversity"*. This watchword symbolizes the fact that this populous nation is spread across thousands of islands and consists of multi-ethnic groups with their own vernaculars, colourful cultures, religions and/or indigenous beliefs, and live and spread on the thousands of islands.

To unite these people in one single national state was (and still is) a gigantic effort in a drawn out history of nation and modern state formation. The nation was ushered in by its founding fathers at the beginning of this century and the process of national, cultural, and character building is still continuing, especially in facing and anticipating the impacts of globalization. The ones who undertake the responsibility of keeping the nation and state intact and solid are not only Indonesian leaders and statesmen, but also the educators and teachers of the young.

Education on *Pancasila* (five basic principles) as a way of life and philosophy of the nation, the foundation and ideology of the state, is the main concern of all Indonesians, now and in the future. *Pancasila* contains values which are not only applicable to the national conscience and for meeting national needs, but are also quite universal, particularly in relation to a belief in the Almighty God and the rights of all humans. These five basic principles include: *Belief in One and Supreme God; Just and Civilized Humanity; The Unity of Indonesia; Democracy Led by the Wisdom of Deliberation amongst Representatives; and Social Justice for the Whole People of Indonesia.*

Education based on the perception and practice of *Pancasila* has been intensified since 1978 at every level of schooling, in higher educational institutions, in public service units, in communities, in societies, and for the nation as a whole. Every principle of *Pancasila* has its use and functional value(s) as well. The first principle teaches that the adherents of different religions and beliefs have a common responsibility to continuously lay down a strong spiritual and moral foundation and the ethics necessary for national development. The second principle is

to heighten human dignity by acknowledging citizens' rights and obligations, and by eradicating all kinds of human domination, misery, and injustice. The third principle is to build and maintain solidarity in the form of national integration within all aspects of the community, the society, and the nation. The fourth principle is to implant and extend the *Pancasila* form of democratic political system, which so far has been able to maintain dynamic national stability, increase the conscience and political responsibility of Indonesian citizens, and stimulate them to take part in the political process. The fifth principle of *Pancasila* is to increase economic growth without creating socio-economic gaps, in order to achieve well-being and social justice for all Indonesians.

In essence, the five principles of *Pancasila* are in accordance with the core values championed by UNESCO; that is, peace, human rights, democracy, and sustainable development. In elaborating the principles below, we can see the rules of conduct for implementing *Pancasila*. We now need to decide how to incorporate *Pancasila* into teaching-learning plans for the student-teachers who will later be responsible for teaching the principles to their students. In this module, one or two selective rules of conduct for each principle of *Pancasila* are represented in sample lesson plans.

■ Goal and Objectives

Teacher education institutions aim to provide student teachers with the concepts, values and skills for understanding, implementing, and internalizing the five principles of *Pancasila*. Student-teachers are also expected to understand and implement *Pancasila* values in their daily life, and to master procedures for integrating these values into subject matter for teaching others.

■ Core Values

The five fully integrated principles of *Pancasila* represent core values. Each core value has been divided into sub-values, resulting in forty-five rules of conduct. As *Pancasila* is an open ideology, it can accommodate external values that enrich and strengthen the existing ones. In other words, any other values Indonesian peoples might hold would be accepted, provided that they do not conflict with the *Pancasila* values and Indonesia's national development.

■ Strategies and Approaches

Pancasila education is values education and it is questionable whether specific strategies are needed for instilling values. Any strategy that enables students to understand, internalize, and practice the values in daily life are deemed appropriate. For this reason, rich direct experiences based on principles of active learning and relevant to the specific value(s) being taught, will enable the students to:

- develop deep awareness of the importance of practicing the principles of *Pancasila;*
- develop awareness of the values;
- develop comprehensive understanding of the inherent values within *Pancasila;*
- internalize these values;
- appreciate the exemplary behaviour of teachers and peers that is consistent with the values;
- assimilate and accommodate knowledge concerning the values;
- benefit from what they learn about the values;

- participate in exploring various alternative behaviours consistent with the values;
- make wise decisions by observing the values;
- make use of the teacher as a resourceful facilitator in understanding and internalizing the values;
- develop a sense of responsibility;
- convince themselves of the values by investigating their truth;
- practice the values in their own behaviour;
- develop independence in practising the values. Meanwhile the strategy requires teachers to:
- set a good example consistent with the values;
- encourage students to help formulate learning objectives;
- emphasize effective communication with their students;
- motivate their students to actively participate in all learning activities, particularly ones requiring interaction among students;
- recognize less relevant but positive contributions and behaviours demonstrated by students through their learning activities;
- maintain group cohesiveness among students;
- give students opportunities to make important decisions;
- spare time to deal with students' personal problems in understanding and internalizing the values;
- perform their role as resourceful facilitators by developing understanding, internalization, and practice of the values;
- supervise, guide, monitor and evaluate students' learning activities.

As mentioned earlier, various teaching-learning strategies can be implemented; a behaviour modification model, an information processing model, a social interaction model, a personal learning model, and a values clarification model all being equally valid. The teacher should apply the most appropriate model in accordance with the objectives of learning, the teaching materials, the level of student development, his or her own mastery of the model, the environmental conditions, and other related situational factors.

JAPAN

Japan's interest in APNIEVE essentially lies in the field of education for international understanding, as evidenced by this country's insistence on maintaining the 1974 UNESCO Recommendation on International Education at the 44th Session of International Conference on Education in Geneva in 1994. Similar stress was placed on international education at the Organizational Meeting of APNIEVE in Seoul in 1995.

International understanding is one of the priorities of Japan's education policies. Three major issues were defined under the government of the then Prime Minister Nakasone (1984–87) as being critical domains of education reform: namely, internationalization, information technology, and the environment. This period is known as the Rinkyoushin Reform.

While education for international understanding started in Japan with UNESCO's initiative, there has been a marked shift towards education for internationalization of the Japanese since the Rinkyoushin Reform.

This report covers Japan's teacher training in general, and the role this plays in education for international understanding.

■ Teacher Education in Japan

Before World War II, teacher training was carried out in a most efficient closed system, which achieved a very high standard of teaching, but which imposed a rigid discipline: no freedom of thought or critical thinking was allowed. This contributed to Japan's move towards totalitarianism.

Post-war education reform converted the teacher training system to one where all universities and colleges can offer teacher training programmes for various subjects at different levels, provided these meet conditions laid down by the Ministry of Education.

There is no nationally defined teacher training curriculum in Japanese universities. The content of courses is generally left to the professors and other teaching staff, although some university departments may define the content of their courses.

While there are some variations to accommodate special circumstances, the general requirements for obtaining a teacher certificate at the secondary level are:

1. 40 units of courses in the specialized subject areas;
2. 19 units of courses related to teaching methods, the psychology of learning, pedagogy etc.;
3. teaching practice of a few weeks duration.

Any students who successfully complete the required courses are certified as qualified by the Prefectural Board of Education. However, a marked decrease in the school-age population has led to the closure or amalgamation of numbers of schools, so young graduates have little prospect of becoming teachers for several years.

While education for international understanding is an education policy priority, it is not a specific subject in the national curriculum for elementary and secondary schools. Consequently there is no specific pre-service training for these educational activities and no teacher's certificate related to this area. There are, however, many in-service training programmes.

■ Education for International Understanding

With no nationally prescribed curriculum in international education, it is left to individual schools and teachers to decide what they ought to do in this regard. Most include international education in such subjects as social studies, history, geography, civics, languages, nature study, or

moral education, but some particularly active schools and individual teachers have implemented experimental schemes and study-abroad programmes.

Japanese education for international understanding covers diverse aspects, including: intercultural understanding; global education; human rights, peace and democracy education; environmental education; and development education. While each of these constitutes an independent domain, the Ministry of Education could group them under the common banner of education for international understanding. Some of them could also be dealt with within the domain of moral education, which may be closer to values education.

■ Moral Education

There has always been confrontation in Japan between proponents of universal values in education and those favouring a national bias in defining objectives. This is true both of general education and moral education.

At the junior level, the objectives of moral education are orientated towards universal values rather than national ones.

At the senior secondary level, some aspects of what might be termed moral education are covered under civics.

The objectives of moral education at both levels are:

- to promote within a person a respect for life;
- to educate a person who will renew and further develop the traditional culture and from this create a rich new culture;
- to educate a person who will endeavour to form and develop a democratic society;
- to educate a person who can contribute to the realization of a peaceful international community;
- to educate a person to be an autonomous Japanese;
- to enhance morality.

To this end, curriculum content is formed around four main themes:

- the development of self;
- better relations with others;
- nature and the sublime;
- living as part of a group within a society (that is, as Japanese in the international community), and the morality required in a democratic and cultured society and nation.

Because there is no national teacher training curriculum or syllabuses, the curriculum guidelines set out above are not translated into textbooks or other instructional materials. Japan is extremely cautious about moving into values education. Bitter experience has taught the Japanese that values grow spontaneously among the people. It is impossible to conceive a values education prescribed by the State, which is why it is left entirely in the hands of each professor in charge of teacher education to determine the content of his/her courses.

MALAYSIA

■ Introduction

Malaysia is a multi-religious and multi-racial country. It has amongst its inhabitants adherents of almost all the major religions of the world. The idea of values education is not new in this country. Values education, especially values education that is in line with the teaching of Islam, existed long before formal education began here. Today, Malaysian schools are organized within a national system. Since the 1980s, the Malaysian Ministry of Education has carried out extensive education reform, especially at the primary and secondary levels. In this reform, humanizing education through an integrated programme has received top priority, and a clear statement of the National Philosophy of Education based on a belief in God has been formulated.

In Malaysia, the main focus of an integrated education is on the development of meaningful relationships, that is, the relationship between body, mind, and spirit; the relationship between one's responsibility to God, one's self, the universe, and the community; and the relationships between various domains of knowledge. There is widespread consensus that values education must be made accessible to all students; that it must be presented as a connected body of knowledge rather than a set of discrete ideas; and that it must be acquired in meaningful contexts in which good and humane values are assimilated in all school subjects and with the interests of students.

■ Basic Assumptions

Besides the National Philosophy of Education, the Malaysian Constitution, the Malaysian Vision 2020, and the Malaysian National Ideology (*Rukunegara*) provide basic guiding principles for a *faith-based values education*. The *Rukunegara*, for instance, spells out five basic principles: Belief in God, Loyalty to King and Country, Upholding the Constitution, Rule of Law, and Good Behaviour and Morality. An important outcome of values education in Malaysia is that it is based on certain basic assumptions:

1. Values are not passively received, but are actively built up by the cognizant learner. In another words, values are socially constructed over time.
2. Values are not a collection of isolated rules and facts. Instead, they can be perceived as a network of ideas, where each idea is connected to several others. To be useful, values should be taught as a unified body of knowledge.
3. God has a major influence on people's lives and, thus, there are absolute values based on the teaching of religion, and relative values created by human minds.
4. There are some parallels regarding what is perceived as good by one religion and similarly by others. Since Islam is the official religion in Malaysia, non-Islamic values could also be viewed in the light of their relationships with Islamic values.
5. School is not neutral, but a value-loaded enterprise. Teachers need to play the role of moral educators, instructors, facilitators, and exemplars.

6. God creates human beings for specific purposes, and values education should stress an integrated view of man, in as much as human character involves the interplay of four basic elements: spirituality; knowledge; attitudes and values; and action.

■ Tridimensional Method

Values education in Malaysia has focused on four basic components of morality, namely the affective component (identity, feeling, commitment, and maturity); the cognitive component (becoming informed, being capable of moral reasoning, and being a good planner); the behavioural component (survival skills, good habits, and services); and the spiritual component (intention, belief system, moral responsibility, and relationship with God). In the Malaysian integrated educational curriculum, the scope of values education is very broad. The tridimensional method, involving the combination of the three major approaches outlined below, is used to inculcate and develop good and humane values across the curriculum.

- *The Direct Approach:* This approach involves the teaching of two specific school subjects which focus directly on moral development, ethics, and values education, namely Islamic Education (for Muslims) and Moral Education (for non-Muslims) at both the primary and secondary levels.
- *The Indirect Approach:* This approach involves the use of school curriculum subjects as vehicles for values and moral education. The indirect approach is partly based on the assumption that understanding in humanities demands the development of imagination and intuition that can enhance moral and intellectual sensitivity.
- *The Implicit Approach:* This approach involves such strategies as integrated learning, integrated teaching, integrated ways of knowing, and integrated perceptions. In this context, how teachers teach is as important as what they teach.

■ Major Aspects

Since the *tridimensional method* is used to develop moral values at the school level, the values education curriculum model at teacher training level involves a conceptual model for teacher education, an integrated model for teaching school subjects, and an integrated model for learning school subjects.

The conceptual model for teacher education stresses teachers accountability, relationships, and responsibility in three domains; namely, God (vertical domain), one's self (inner domain), and society (horizontal domain). Within each domain, the teacher needs to develop several objectives of learning, such as:

- knowledge of subject-matter and its connection across the curriculum;
- skills related to the subject-matter and skills in using instructional materials;
- values, including universal, specific, procedural, and intrinsic values, that can be developed through the teaching of specific topics.

In this integrated model of teaching subject matter, the goal is to enable students to acquire the relevant knowledge and skills, thinking and reasoning skills, problem-solving skills, moral reasoning, moral decision-making, and a good value system. As the subject-matter is going to be used as a vehicle for values and moral education in Malaysia, such a model contains components, such as:

- initiating (to help students encounter examples of the new concepts and skills);
- abstracting (to help students understand the concepts or skills being taught);
- schematizing (to help students build-up schemes of actions and operations);
- consolidating (to help students easily recall new concepts and skills);
- transferring (to help students apply concepts and skills in a variety of new situations);
- actualizing (to help students use new concepts and skills for personal growth and development);
- diagnosing (to infer whether students have mastered each level of knowledge).

Finally, in the integrated model, knowledge is viewed as personal knowledge and it arises from children's active attempts to interpret the world around them. The quest for knowledge involves empirical experience, rational experience, and spiritual experience. In this context, the processes of induction and deduction are cyclically interrelated. According to the integrated model, learning consists of four interrelated activities, namely active participation, reflection on physical and mental activities that have been carried out, abstraction of critical ideas based on the process of reflection, and building up meaning by relating new schemes of knowledge to divine guidance (teaching of religion).

■ Conclusion

An important outcome of values education at the teacher-training level in Malaysia is the presentation of values education as a unified discipline: a woven fabric rather than a patchwork of discrete ideas. To be useful, moral values should be taught in contexts that are meaningful and relevant to students. As students and teachers continue to *think about the importance of religious and humane values in life*, values education will grow and become dominant.

PHILIPPINES

■ Introduction

The EDSA Revolution in February 1986 was considered a breakthrough for values transformation among the Filipino people. This event sparked a series of efforts and initiatives, from government and non-government sectors, directed at social transformation. In education, the New Bachelor of Secondary Education (BSE) curriculum, which provided Values Education as a major field of specialization (MECS Order No. 37, s, 1986 signed by then DECS Secretary, Dr Lourdes R. Quisumbing), was issued to prepare teacher specialists who would handle the SEDP Values Education, which started in the first year level during the 1989–90 school year. Since then, the Values Education programme has gradually attracted great interest, not only among the teacher training institutions, but from other tertiary programmes as well. Even engineering, science and technology programmes in the major colleges and universities started to require 3-12 units of Values Education in their programmes. Courses in social and behavioural

sciences integrated lessons on Peace and Global Education, Sustainable Development, Earth Spirituality, Gender Equality, Human Rights, Justice and Peace (HRJP).

The latest trend in the Values Education programme in the Philippines is its inclusion as an area of concentration or field of study and, starting in 1996, as an area in the General Education and Professional Education components of the Licensure Examination for Teachers (LET). Teacher competencies tested in General Education under the area of Social Sciences include:

- Human Rights
- Peace and Global Education; Values, Ethics
- Moral Education.

In the Professional Education component, the competencies tested under the area of Social Philosophies are:

- basic principles in situations depicting moral dilemma
- values of nationhood
- rights and authority
- responsibility and accountability
- ethical principles in situations in teachers' relationships with other individuals and groups.

Moreover, the graduates of the BSE programme in Values Education are tested in their major field of concentration, as with other BSE majors. The competencies tested include the following areas:

- philosophical and moral foundations of values education;
- values development and formation;
- the goals of Values Education in the Philippines;
- sources of values and factors in values development;
- approaches and strategies in values development;
- the Moral Recovery Programme;
- the impact of an information-driven society and the growing global village on the values of the people;
- commitment to social responsibility and accountability;
- evaluation of the affective outcomes of learning.

■ The PNU Curriculum Programme in Values Education

The Philippine Normal University (PNU) started its Values Education programme in November 1987. Designated by DECS as the Center of Excellence (Centrex) in Values Education, it initially trained teacher-scholars in the elementary levels as well as Regional Trainers for secondary school teachers in Values Education. A number of teachers across all levels are now enrolled in the M.A. and graduate diploma programmes. As well as this in-service training, the department also trains pre-service education students, both for Bachelor of Secondary Education (BSE) and for Bachelor of Elementary Education (BEEd) programmes.

As an important component of the PNU training, the community action programme not only enhances the personal awareness of faculty and students, but also instills in them social and

political responsibilities. To demonstrate its multi-sectoral concern, the programme expands to include indigent parents, out-of-school youth and street children as beneficiaries of the training.

The research efforts of faculty and students are focused on the validation of teaching content and strategies, and on the development of skills in ethonographic/participatory research. This research is recognized as being important in understanding and transforming the value system of the Filipino.

■ Goals and Objectives

The programme's goal is to produce a truly Filipino Values Education teacher who will be an effective agent for social transformation – the person with the desired qualities and values needed in building a nation, and someone who is, above all, *"Makadiyos, Makatao, Makabayan* and *Makakalikasan"* (Pro-God, Pro-People, Pro-Country and Pro-nature).

The programme's objectives are attained through a holistic process. There is always a purposeful simultaneous development of the intellect, values and teaching skills of the future teacher, with the following emphases:

- Background knowledge and information to help the student develop a construct system adequate for critical analysis of the raison d'être of values development.
- Emphasis on the whole person and the affective well-being of the student as an individual and as a member of society.
- Development of the professional skills of the value educator to enable him or her to handle formal and informal classes in Values Education.

1. The Undergraduate Programme

a) Bachelor of Secondary Education Major in Values Education

VE 1 Personhood Development (Required of all students regardless of majorship)
VE 2 Philosophical Foundations of Values Formation
VE 3 Family Life and Values System
VE 4 Sociological and Political Perspectives in Value Transformation
VE 5 Filipino Psychology
VE 6 Theories of Values Development
VE 7 Peace and Global Education
VE 8 Community Service and Nation Building
VE 9 Psycho-Spiritual Development
VE 10 The PNU ACES Teaching Approach and Strategies
VE 11 Values Integration in Various Disciplines
VE 12 Behavioural Statistics and Assessment
VE 13 Research Methods in Values Education

b) Undergraduate Certificate in Values Education

VE 2 VE 5
VE 3 VE 7
VE 4 VE 10

Total No. of Units = 18 Units

2. The Graduate Programme

a) Master of Arts in Education with Specialization in VE

Core Courses (9 units)

ED 501 Philosophy of Education
ED 502 Educational Statistics
ED 503 Research and Scientific Writing

Specialization Courses (21 units)

VE 501 Philosophical and Theoretical Bases of Values Education
VE 502 Advanced Course in Values Transformation
VE 503 Filipino Psychology and National Development
VE 504 Values Education and Development in the Sciences
VE 505 Approaches and Strategies in Values Education
VE 506 Testing and Evaluation in Values Education
VE 507 Peace and Global Education

Cognate Courses (3 Units)

VE 508 Andragogy
VE 509 Seminar on Values Integration in Various Disciplines
VE 510 Research Seminar in Values Education
VE 511 Organization Management in Values Education
VE 512 Advanced Course in Sociology and Socio-Cultural changes

ED 600 Thesis Writing (6 units)

Total = 39 units

b) Graduate Diploma in Values Education

Core courses9 units
Specialization 21 units
Special Project 4 units

Total = 34 units

■ The PNU ACES Teaching Approach to Values Education

The ACES approach is based on the confluent theory of education. This theory provides for the flowing together and interaction of affective and cognitive elements in individual and group learning. The integration of these two dimensions aims to balance the two components in order that learners have a solid base for the third component, behavioural manifestation. Using ACES makes the teaching of the values (such as discipline and temperance when faced with the strong temptations of drug experimentation) more purposeful than incidental, and systematic rather than sporadic.

The uniquely transpersonal and subjective nature of learning is considered to be best attained through having the learners undergo experiences both by themselves and with others in the group. The past experiences of the learners are brought to the fore or new experiences provided by the teacher to serve as bases for values learning.

Generally, the experiential learning process goes through four phases:

- Individual/Group Introspective Phase
- Value Processing or Analysis Phase
- Directive or Inculcation Phase
- Application or Action Phase

■ Other Graduate Programmes in Values Education

The Miriam College graduate School in Values Education pioneered the massive training of administrators and teacher trainer all over the country using the TPEL (Total Person Experiential Learning) approach. At present it continues to offer a master's course for teachers in values education from both government and private schools.

The University of Asia and the Pacific, a private educational institution of higher learning also offer values education as a major in both undergraduate and graduate levels.

■ Present Problems in Teacher Education

In spite of the clear intentions of Values Education at the tertiary level, certain problems have been identified. Although the BSE majorship program is in place, there are not enough teacher education institutions willing to offer the majorship due to lack of a trained faculty. Sending their faculty to training would require additional budget to cover employment of substitute teachers, training fees, and other incidental expenses.

Other problems reported were lack of instructional materials for college students, and the need for ongoing training for the faculty. A two-week training course is certainly not adequate to produce a specialist in Values Education.

Faculty assigned to handle the three-unit courses in Values Education as part of the courses in General Education reported a lack of an organized programme for Values Education at the tertiary level. Many of them just listed topics randomly through the semester's work, depending on the content of the conferences, seminars and conventions they had attended.

Indeed, if values education should be considered an indispensable part of the curriculum at the tertiary level or for teacher education, efforts and funds must be generated to

- train faculty;
- develop course syllabi for values education and values integration;
- develop instructional materials, modules and other materials for a more systematic and organized values education programme for teacher specialists.

■ Recommendations

In the light of the above, the following are recommended for teacher education, particularly for values education:

1. A course in Values Education designed for a minimum of three units may be required in all teacher education programmes, regardless of specialization or majorship. Every teacher is a values education teacher, therefore it is incumbent that the teacher should know the basics of this programme.
2. Core values for teacher education must be identified and defined, and corresponding modules/sourcebooks or instructional materials should be developed, especially for use in the integration of these values in the behavioural and social sciences.
3. More teacher education institutions (TEIs) should be encouraged to offer BSE majorship or specialization certificate programmes in values education.
4. Training programmes for TEIs may be financially supported in order to encourage more faculty to undertake training to equip them to handle the Values Education component of teacher education.
5. Scholarships and fellowships may be offered to deserving TEI faculty to pursue the Masteral programme in values education in order to gain the credentials and competence needed to handle the values education programmes in college.

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REPUBLIC OF KOREA

■ Background

In Korea, moral/ethics education is taught systematically through the subjects of moral and ethics. Traditionally Korean moral education is an important area for schools. Before the 20th century, the inclusion of Confucian ethics as part of the traditional educational system formed the major part of school education. Any Korean appreciates morality as an essential quality in what constitutes an educated person.

Moral education in the modern Korean school reflects this educational and cultural background. Moral education has always taken priority over other areas of education. Moral education in schools has been implemented in two ways: the subject of moral/ethics education, the moral learning derived from everyday living, both at school and during extra-curricular activities.

At present, an awareness of a moral crisis facing Korean society, has led to an even greater emphasis on moral education in schools. Korea has undergone great development in the past 30 years: economic affluence and rapid social-cultural changes have resulted in a weakening of traditional norms and values, while new norms and values to meet changed social situations have not yet been established. Thus conflicts and confusions of values, anomie, and crimes against society have increased. So many people are worried about this moral crisis that growing community concern has driven the emphasis on moral education.

In answering this social need, school moral education has been updated, but some issues and problems should be addressed for future improvement.

First, there is the question of the effectiveness of moral/ethics subjects. Moral education is taught using textbooks, as for other subjects. The main content of moral textbooks for the elementary and middle school students encompasses the common values of Korean society, which are an amalgamation of traditional moral values and modern democratic values. The ethics textbook for high school students deals with rudimentary philosophical and ethical knowledge and with the social-moral issues of Korean society.

Recent appraisal of moral/ethics instruction, however, tends to suggest that this aspects of education is less effective than expected. It is felt that one or two instructional hours per week for moral/ethics education is too short a time in which to change students' moral behaviour. Moreover, the recommended methods for delivering moral/ethics instructions are not used well in classes. Most frequently classes are just reading the textbooks and receiving a one-way lecture from the teacher. Students are then supposed to memorize what is presented in the textbooks.

Consequently, there have been many attempts to increase the effectiveness of moral/ethics education by doing such things as revising textbooks and side-readers, and increasing in-service training opportunities for moral/ethics education teachers.

■ The Curricula for Moral/Ethics Education Teachers in the Universities

One of the most important factors in moral education is in training good teachers. In Korea, the universities train those who will teach moral/ethics education in schools. The curricula of pre-service moral/ethics education university courses have developed since the early 1980s when

systematic training of these teachers was first required. This occurred when the universities were requested to satisfy a demand for specialist teachers in this area: a need which became apparent when moral/ethics education was introduced in schools in 1973.

The curricula for elementary school teachers in universities is different from the curricula for secondary school teachers. While all home-room teachers in elementary schools instruct in moral subject matter and are charged with the care and guidance of their students, in secondary schools moral/ethics education teachers, like other subject teachers, specialize in their own subject. The curricula for pre-service training at the two levels are in accordance with these differences.

The curricula of universities training moral/ethics education teachers comprise three parts: liberal arts, studies of education and professional courses, and teaching practice. Studies of education such as the philosophy of education and the psychology of education are designed to enhance general knowledge and teaching ability. Professional courses such as moral education theory and methodology of moral education are directly related to the specific subject matter and aim to enhance the ability to teach the subject matter. Since moral/ethics education has been introduced as a subject, most of the universities of education have tried to expand these professional courses to accommodate the study.

Compared to the curricula of training courses for elementary school teachers, the curricula of secondary courses are more academic, and comprise the moral/ethics education curriculum teachers will be required to present in schools. Many of the political or sociological studies courses offered to secondary school moral/ethics education teachers are not directly related to teaching moral/ethical values, and there is a discrepancy between the curricula of universities

■ Moral/Ethics Education Teachers in the Classrooms

According to the results of a survey, most moral education teachers in Korea are dissatisfied with their professional performance. They think that the curricula of the university pre-service training courses are irrelevant to their teaching practice, and they consider that they are not well prepared as moral/ethics education teachers. This leads to a lack of confidence in the role expected of them in setting a moral example, mediating during discussion of morals, and passing on knowledge related to morals.

The role of the moral education teacher in setting a moral example reflects the view that the moral education teacher is the agent in transmitting society's most important values. To perform this role successfully, teachers have to inculcate the important moral values of society in their students, and guide students to behave morally by setting an example. The environment of school moral/ethics education is not conducive to teachers carrying out this role successfully. Negative social influences are too powerful to combat, large class sizes make it difficult to establish one-to-one relationships between the teacher and student.

Acting as a mediator in moral discussions, the teacher is expected to facilitate deliberation and discussion. The aim is to develop students' ability to think through moral issues, and on this basis to make sound judgements. Although many Korean teachers perceive success in this role as being most desirable, in reality most of them teach the traditional way. Usually moral/ethics education classes proceed in a teacher-centred way with teachers presenting moral conclusions. This can be attributed to the nature of the content of moral/ethics education, large classes etc., however, the primary reason is that teachers are poorly trained in leading classroom discussion.

In transmitting moral knowledge, the moral/ethics education teacher helps students understand, analyze and recognize the moral/ethical knowledge presented in the textbooks. This is the way traditional and dominant moral knowledge and values have been sustained and transmitted to the next generation, however, moral/ethics education teachers feel that this is no longer enough to influence a student's moral growth.

Though moral/ethics education teachers in Korea conceive their work as very important, as stated earlier, most of them are neither successful nor satisfied with the way they perform their roles, and are confused by the various approaches to moral/ethics education.

To improve moral/ethics education in Korean schools, we need to tackle the following:

- First, the curricula of the universities offered to moral/ethics education teacher trainees should be reformed to focus on enhancing the professional abilities of teachers.
- Secondly, the content and methodology of the moral/ethics education curriculum should be reformed to heighten its relevance to school settings and the needs of a changing society.
- Thirdly, in-service training for moral/ethics education teachers needs to be expanded to give teachers greater opportunity to improve their skills.

THAILAND

Teacher training/education is offered in the 36 Rajabhats Institutes under the Ministry of Education, as well as in the Departments of Education in most public universities. What is presented here specifically refers to the curriculum operating in the Rajabhat Institutes.

It may be said, in general terms, that the policy of teacher training/education under the Ministry of Education reflects elementary and secondary education policy in the following ways:

- First, there is a need to produce teachers capable of delivering quality education at both elementary and secondary levels.
- Secondly, it's policy is to attract suitable candidates to teaching careers, and to overcome a shortage of teachers of the sciences and mathematics.
- Thirdly, it is policy to upgrade the quality of teacher training by extending the period of training to a minimum four-year degree course. There is also a proposal to extend the period of practical training by another year, which would be a probationary period for newly recruited teachers in the government service.
- Fourthly, it is policy to extend the opportunity of teacher education to youth in rural areas by locating training institutions in the provinces.

The aims of teacher education in the domain of values education are related generally to:

- the appropriate normal conduct of teachers;
- the improvement of their human relationship skills and psychological understanding of young people;

- the inculcation of a democratic ethos, the strengthening of self-discipline, and loyalty toward the nation and one's own religion; this last aim incorporating leadership and responsibility, and environmental concern.

With regard to content, values education in the teacher training programme is taught in the following subjects:

1. Self-actualization for Teachers
2. Sociology of Education
3. Psychology in Teaching and Learning
4. Social Manners and Etiquette for Administrators
5. Foundation of Thai Culture
6. Ethics for Administrators
7. Local Tradition
8. Religion, Culture, and Buddhism
9. Cub Basic Unit Leaders Training Course (CBTC)
10. Scout Basic Unit Leader Training Course (BBTC)

It can be deduced from this that there is little course work which is *directly* related to peace and human rights, but all these courses will have as one of their objectives the inculcation of values relevant to peace and human rights.

However, teacher education is inadequately explained without taking into account the social studies curricula at the lower secondary and upper secondary levels, for these studies form a foundation for all teacher trainees at the post-secondary levels. The aims of values education at the secondary level spread their net a little wider than the do the aims of teacher training programmes.

The objectives of social studies at the lower secondary are as follows:

1. To impart knowledge and understanding of the relationship between humankind and the environment including social, cultural, economic and political development; democracy; and religious truth and precepts.
2. To enable students to apply their knowledge in solving economic and social problems, selecting an appropriate course of action and adapting themselves to live in harmony with the environment.
3. To inculcate a conviction of the importance of an appreciation of the environment, Thai cultural heritage, a democratic ethos, moral principles and ethics, a desirable value system, an awareness of one's self as part of the community and nation, loyalty to and reverence for the institution of the monarchy.
4. To promote competency and skills as good citizens in democratic governance, and in participation in the conservation of environment and the promotion of culture and community well-being.

These four aims of social studies at the lower secondary level cover comprehension of democratic values, and place a sense of commitment to local community, nation, and the institution of the monarchy as the highest ideals. In a sense, such a comprehensive spectrum is typical of social studies curricula in many member countries.

When these objectives are translated into subject matter, Thai social studies at this level include three categories of subjects: core group subjects, a group of elementary compulsory subjects, and free electives.

The core subjects, which are compulsory for every student, are arranged as follows:

1. Our Country I and II for Grade I
2. Our Region for Grade II
3. Our Country III for Grade II
4. Our Globe for Grade III
5. Our Country IV for Grade III

This forms a spiral curriculum, starting with the neighbourhood and experiences near home, and expanding to neighbouring countries and the far distant world, while at the same time becoming more specialized in its treatment of subject matter concerning one's country. This cross-cultural curriculum is intended to lead to deeper understanding, which is one of the principal tenets of the UNESCO Recommendation of 1974 and the Declaration of 1994.

The compulsory group of subjects from which students select a few subjects to supplement the core group, are as follows:

1. Ethics and the Individual
2. Southeast Asia in the Present Day World
3. The Contemporary World
4. Home Economics
5. Law for Ordinary Citizens (or Nice to Know Law for Citizens)
6. Population and Environment
7. Our Local Community I
8. Our Local Community II
9. Our Local Community III

The third group of elective subjects from which students may freely choose consists of:

1. Society and Thai Culture
2. Unity
3. The Koran
4. Religious Scripture
5. Ethics
6. Religious History
7. Biography
8. Thai History I, II, III
9. Economics
10. Everyday Laws

11. Environment Studies
12. Demography
13. Introduction to Geography

It should be explained that democratic ethos would be taught in the core subject, Our Country, as part of civic studies; peace would be inculcated through religious teaching and civic studies; and sustainable development through subjects such as Population and Environment. All of these are directly relevant to the aims of UNESCO on peace, human rights, and democracy.

At the upper secondary level, the course content in social studies is a continuation of the lower level, but becomes more specialized, and orientated towards content. The core subjects are as follows:

1. Social Studies I
2. Social Studies II
3. Social Studies III
4. Contemporary World Affairs
5. Thai Government
6. Thai Local Government
7. Religions: Brahminism, Hinduism, Buddhism, Islam, Christianity
8. Citizen Laws
9. Energy and Environment
10. Population and the Quality of Life

Secondary education is the foundation for teacher training and education. Moreover, teacher trainees who will subsequently teach in the social studies area in secondary schools, have to specialize in the social science subjects taught at the lower levels.

In summary, then, it may be said that the Thai instructional system at lower and upper secondary levels and during teacher training gives a broad coverage of values education relating to democracy, human rights, peace, and sustainable development.

However, this discussion has been limited to the rather formal curriculum guidelines, objectives and prescribed course work. We have not examined classroom teaching practices, the strategies used to accomplish goals, nor the textbooks involved. Neither have we taken a more holistic approach by examining the entire school community ethos and governance, which inevitably exercise some impact on values and attitude. A more critical and systematic approach is therefore needed before we can really assess the performance of this or any other education system.

What should be finally said in this paper is that education for peace, human rights and democracy, while taking into account new orientations and ideas, should be based constantly on the Asian values that form an integral part of our identity. Some of these values may even be appropriate for the increasingly globalized world. We have not yet given deep thought to this in the process of self-examination.

APPENDICES

SUGGESTED READINGS

■ Charter and Constitution

Charter of the United Nations. 1945. Came into force of 24 October 1945.

Constitution of the United Nations Educational, Scientific and Cultural Organization. 1945.

■ Conventions

United Nations Convention on the Prevention and Punishment of the Crime of Genocide. 1948. Came into force on 12 January 1951.

United Nations Convention on the Political Rights of Women, 1952. Came into force on 7 July 1954.

Convention against Discrimination in Education. 1960.

United Nations International Convention on the Elimination of All Forms of Racial Discrimination. 1965. Came into force on 4 January 1969.

United Nations Convention on Elimination of All Forms of Discrimination against Women. 1979. Came into force on 3 September 1981.

Convention on the Rights of the Child. 1989. This comprehensive document is the first legally binding code of children's rights in history. It was adopted by the United Nations General Assembly in 1980.

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DECLARATION AND INTEGRATED FRAMEWORK OF ACTION ON EDUCATION FOR PEACE, HUMAN RIGHTS AND DEMOCRACY

Declaration of the 44th Session of the International Conference on Education (Geneva, October 1994) endorsed by the General Conference of UNESCO at its 28th Session (Paris, November 1995)

1. We, the Ministers of Education meeting at the 44th session of the International Conference on Education,

Deeply concerned by the manifestations of violence, racism xenophobia, aggressive nationalism and violations of human rights, by religious intolerance, by the upsurge of terrorism in all its forms and manifestations and by the growing gap separating wealthy countries from poor countries, phenomena which threaten the consolidation of peace and democracy both nationally and internationally and which are all obstacles to development,

Mindful of our responsibility for the education of citizens committed to the promotion of peace, human rights and democracy in accordance with the letter and spirit of the Charter of the United Nations, the Constitution of UNESCO, the Universal Declaration of Human Rights and other relevant instruments such as the Convention on the Rights of the Child and the conventions on the rights of women, and in accordance with the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms,

Convinced that education policies have to contribute to the development of understanding, solidarity and tolerance among individuals and among ethnic, social, cultural and religious groups and sovereign nations,

Convinced that education should promote knowledge, values, attitudes and skills conducive to respect for human rights and to an active commitment to the defence of such rights and to the building of a culture of peace and democracy,

Equally Convinced:

- of the great responsibility incumbent not only on parents, but on society as a whole, to work together with all those involved in the education system, and with non-governmental organizations, so as to achieve full implementation of the objectives of education for peace, human rights and democracy and to contribute in this way to sustainable development and to a culture of peace;
- of the need to seek synergies between the formal education system and the various sectors of non-formal education, which are helping to make a reality of education that is in conformity with the aims of the World Declaration on Education for All, adopted in Jomtien;
- of the decisive role that also falls to non-formal education organizations in the process of forming the personalities of young people.

2. Strive resolutely:

2.1 to base education on principles and methods that contribute to the development of the personality of pupils, students and adults who are respectful of their fellow human beings and determined to promote peace, human rights and democracy;

2.2 to take suitable steps to establish in educational institutions an atmosphere contributing to the success of education for international understanding, so that they become ideal places for the exercise of tolerance, respect for human rights, the practice of democracy and learning about the diversity and wealth of cultural identities;

2.3 to take action to eliminate all direct and indirect discrimination against girls and women in education systems and to take specific measures to ensure that they achieve their full potential;

2.4 to pay special attention to improving curricula, the content of textbooks, and other educational materials including new technologies, with a view to educating caring and responsible citizens, open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means;

2.5 to adopt measures to enhance the role and status of educators in formal and non-formal education and to give priority to pre-service and in-service training as well as to the retraining of educational personnel, including planners and managers oriented notably towards professional ethics, civic and moral education, cultural diversity, national codes and internationally recognized standards of human rights and fundamental freedoms;

2.6 to encourage the development of innovative strategies adapted to the new challenges of educating responsible citizens committed to peace, human rights, democracy and sustainable development, and to apply appropriate measures of evaluation and assessment to these strategies;

2.7 to prepare, as quickly as possible and taking into account the constitutional structures of each State, programmes of action for the implementation of this Declaration.

3. We are determined to increase our efforts to:

3.1 give a major priority in education to children and young people, who are particularly vulnerable to incitements to intolerance, racism and xenophobia;

3.2 seek the co-operation of all possible partners who would be able to help teachers to link the education process more closely to real social life and transform it into the practice of tolerance and solidarity, respect for human rights, democracy and peace;

3.3 develop further, at national and international levels, exchanges of educational experiences and research, direct contacts between students, teachers and researchers, school twinning arrangements and visits, with special attention to experimental schools such as UNESCO Associated Schools, to UNESCO Chairs, educational innovation networks and UNESCO Clubs and Associations;

3.4 implement the Declaration and Programme of Action of the World Conference on Human Rights (Vienna, June 1993) and the World Plan of Action on Education for Human Rights and Democracy adopted at the International Congress on Education for Human Rights and Democracy (Montreal, March 1993), and make the internationally recognized instruments in the field of human rights available to all educational establishments;

3.5 contribute, through specific activities, to the celebration of the United Nations Year for Tolerance (1995), and particularly to the inauguration, on the occasion of the fiftieth anniversary of the United Nations and UNESCO, of the celebration of the International Day for Tolerance.

Consequently, we the Ministers of Education meeting at the 44th session of the International Conference on Education, adopt this Declaration and invite the Director-General to present to the General Conference a Framework of Action that allows Member States and UNESCO to integrate, within a coherent policy, education for peace, human rights and democracy in the perspective of sustainable development.

Integrated Framework of Action on Education for Peace, Human Rights and Democracy approved by the General Conference of UNESCO at its twenty-eight session (Paris, November 1995)

This Integrated Framework of Action was prepared in accordance with resolution 5.7 adopted by the General Conference at its twenty-seventh session, which invites the Director-General 'to finalize the integrated action plan on education for peace, human rights and democracy, taking into account all existing action plans in the field of international education, and to submit the integrated action plan for consideration by the International Conference on Education in 1994 and for approval by the General Conference at its twenty-eighth session, taking due account of any comments and recommendations made by the 1994 International Conference on Education'. The Framework offers a contemporary view of the problems relating to education for peace, human rights and democracy. It sets out objectives for such education, action strategies and policies and lines of action at the institutional, national and international levels.

I. Introduction

1. This Integrated Framework of Action on Education for Peace, Human Rights and Democracy is intended to give effect to the Declaration adopted at the 44th session of the International Conference on Education. It suggests basic guidelines which could be translated into strategies, policies and plans of action at the institutional and national levels according to the conditions of different communities.

2. In a period of transition and accelerated change marked by the expression of intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its forms and manifestations, discrimination, war and violence towards those regarded as "other" and the growing disparities between rich and poor, at international and national levels alike, action strategies must aim both at ensuring fundamental freedoms, peace, human rights, and democracy and at promoting sustainable and equitable economic and social development, all of which have an essential part to play in building a culture of peace. This calls for a transformation of the traditional styles of educational action.

3. The international community has recently expressed its firm resolve to provide itself with instruments adapted to the current challenges in the world in order to act in a concerted and effective way. The Vienna Declaration and Programme of Action for Human Rights adopted by the World Conference on Human Rights (Vienna, June 1993), the World Plan of Action on Education for Human Rights and Democracy adopted by the International Congress on Education for Human Rights and Democracy (Montreal, March 1993), and the Associated Schools Project Strategy and Plan of Action 1994-2000 are, in this respect, attempts to respond to the challenge of promoting peace, human rights, democracy and development.

4. Taking inspiration from the Recommendation on Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, this Framework of Action seeks to suggest to Member States and international governmental and non-governmental organizations an up-to-date and integrated view of problems and strategies concerning education for peace, human rights and democracy. It was drawn up at the request of the General Conference at its twenty-seventh session, taking into account existing action plans, and its purpose is to enhance their practical relevance and effectiveness. The idea then is to draw on accumulated experience in order to chart new directions for the education of citizens in every country. The Framework of Action accordingly identifies principles and objectives of action and formulates proposals for the consideration of policy-makers within each State and for co-operation between countries on the basis of the commitments contained in the Declaration, to which it is closely linked. It also attempts to bring together into a coherent whole the various measures aimed at defining study topics, realigning education at all levels, rethinking methods and reviewing teaching materials in use, stimulating research, developing teacher training and helping to make the education system more open to society by means of active partnership.

5. All human rights are universal, indivisible, interdependent and interrelated. The strategies of action for their implementation must take specific historic, religious and cultural considerations into account.

II. Aims of Education for Peace, Human Rights and Democracy

6. The ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated. It is possible to identify, even in different socio-cultural contexts, values that are likely to be universally recognized.

7. Education must develop the ability to value freedom and the skills to meet its challenges. This means preparing citizens to cope with difficult and uncertain situations and fitting them for personal autonomy and responsibility. Awareness of personal responsibility must be linked to recognition of the value of civic commitment, of joining together with others to solve problems and to work for a just, peaceful and democratic community.

8. Education must develop the ability to recognize and accept the values which exist in the diversity of individuals, genders, peoples and cultures and develop the ability to communicate, share and co-operate with others. The citizens of a pluralist society and multicultural world should be able to accept that their interpretation of situations and problems is rooted in their personal lives, in the history of their society and in their cultural traditions; that, consequently, no individual or group holds the only answer to problems; and that for each problem there may be more than one solution. Therefore, people should understand and respect each other and negotiate on an equal footing, with a view to seeking

common ground. Thus education must reinforce personal identity and should encourage the convergence of ideas and solutions which strengthen peace, friendship and solidarity between individuals and people.

9. Education must develop the ability of non-violent conflict resolution. It should therefore promote also the development of inner peace in the minds of students so that they can establish more firmly the qualities of tolerance, compassion, sharing and caring.

10. Education must cultivate in citizens the ability to make informed choices, basing their judgements and actions not only on the analysis of present situations but also on the vision of a preferred future.

11. Education must teach citizens to respect the cultural heritage, protect the environment, and adopt methods of production and patterns of consumption which lead to sustainable development. Harmony between individual and collective values and between immediate basic needs and long-term interests is also necessary.

12. Education should cultivate feelings of solidarity and equity at national and international levels in the perspective of a balanced and long-term development.

III. Strategies

13. In order to achieve these aims, the strategies and forms of action of education systems will clearly need to be modified, as necessary, in respect both of teaching and of administration. Furthermore, providing basic education for all, and promoting the rights of women as an integral and indivisible part of universal human rights, are fundamental in education for peace, human rights and democracy.

14. Strategies relating to education for peace, human rights and democracy must:

    a) be comprehensive and holistic, which means addressing a very broad range of factors some of which are described in more detail below;

    b) be applicable to all types, levels and forms of education;

    c) involve all educational partners and various agents of socialization, including NGOs and community organizations;

    d) be implemented locally, nationally, regionally and worldwide;

    e) entail modes of management and administration, co-ordination and assessment that give greater autonomy to educational establishments so that they can work out specific forms of action and linkage with the local community, encourage the development of innovations and foster active and democratic participation by all those concerned in the life of the establishment;

    f) be suited to the age and psychology of the target group and take account of the evolution of the learning capacity of each individual;

    g) be applied on a continuous and consistent basis. Results and obstacles have to be assessed, in order to ensure that strategies can be continuously adapted to changing circumstances;

    h) include proper resources for the above aims, for education as a whole and especially for marginalized and disadvantaged groups.

15. The degree of change required, priorities for action and the sequence of actions should be determined at all decision-making levels taking into account different historical backgrounds, cultural traditions and development levels of regions and countries, and even within countries.

IV. Policies and Lines of Action

16. The incorporation into curricula at all levels of education, formal and non-formal, of lessons on peace, human rights and democracy is of crucial importance.

Content of Education

17. To strengthen the formation of values and abilities such as solidarity, creativity, civic responsibility, the ability to resolve conflicts by non-violent means, and critical acumen, it is necessary to introduce into curricula, at all levels, true education for citizenship which includes an international dimension. Teaching should particularly concern the conditions for the construction of peace; the various forms of conflict, their causes and effects; the ethical, religious and philosophical bases of human rights, their historical sources, the way they have developed and how they have been translated into national and international standards, such as in the universal Declaration of Human Rights, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child; the bases of democracy and its various institutional models; the problem of racism and the history of the fight against sexism and all the other forms of discrimination and exclusion. Particular attention should be devoted to culture, the problem of development and the history of every people, as well as to the role of the United Nations and international institutions. There must be education for peace, human rights and democracy. It cannot, however, be restricted to specialized subjects and knowledge. The whole of education must transmit this message and the atmosphere of the institution must be in harmony with the application of democratic standards. Likewise, curriculum reform should emphasize knowledge, understanding and respect for the culture of others at the national and global level and should link the global interdependence of problems to local action. In view of religious and cultural differences, every country may decide which approach to ethical education best suits its cultural context.

Teaching Materials and Resources

18. All people engaged in educational action must have adequate teaching materials and resources at their disposal. In this connection, it is necessary to make the necessary revisions to textbooks to get rid of negative stereotypes and distorted views of "the other". International co-operation in producing textbooks could be encouraged. Whenever new teaching materials, textbooks and the like are to be produced, they should be designed with due consideration of new situations. The textbooks should offer different perspectives on a given subject and make transparent the national or cultural background against which they are written. Their content should be based on scientific findings. It would be desirable for the documents of UNESCO and other United Nations institutions to be widely distributed and used in educational establishments, especially in countries where the production of teaching materials is proving slow owing to economic difficulties. Distance education technologies and all modern communication tools must be placed at the service of education for peace, human rights and democracy.

Programmes for Reading, Expression and the Promotion of Foreign Languages

19. It is essential for the development of education for peace, human rights and democracy that reading, and verbal and written expression programmes, should be considerably strengthened. A comprehensive grasp of reading, writing and the spoken word enables citizens to gain access to information, to understand clearly the situation in which they are living, to express their needs, and to take part in activities in the social environment. In the same way, learning foreign languages offers a means of gaining a deeper understanding of other cultures, which can serve as a basis for building better understanding between communities and between nations. UNESCO's LINGUAPAX project could serve as an example in that respect.

Educational Establishments

20. Proposals for educational change find their natural place in schools and classrooms. Teaching and learning methods, forms of action and institutional policy lines have to make peace, human rights and democracy both a matter of daily practice and something that is learned. With regard to methods, the use of active methods, group work, the discussion of moral issues and personalized teaching should be encouraged. As for institutional policy lines, efficient forms of management and participation must promote the implementation of democratic school management, involving teachers, pupils, parents and the local community as a whole.

21. Direct contacts and regular exchanges should be promoted between pupils, students, teachers and other educators in different countries or cultural environments, and visits should be organized to establishments where successful experiments and innovations have been carried out, particularly between neighbouring countries. Joint projects should be implemented between establishments and institutions from different countries, with a view to solving common problems. International networks of pupils, students and researchers working towards the same objectives should also be set up. Such networks should, as a matter of priority, ensure that schools in particularly difficult situations due to extreme poverty or insecurity should take part in them. With this in mind, it is essential to strengthen and develop the UNESCO Associated Schools System. All these activities, within the limits of available resources, should be introduced as an integral component of teaching programmes.

22. The reduction of failure must be a priority. Therefore, education should be adapted to the individual student's potential. The development of self-esteem, as well as strengthening the will to succeed in learning, are also basic necessities for achieving a higher degree of social integration. Greater autonomy for schools implies greater responsibility on the part of teachers and the community for the results of education. However, the different development levels of education systems should determine the degree of autonomy in order to avoid a possible weakening of educational content.

Teacher Training

23. The training of personnel at all levels of the education system–teachers, planners, managers, teacher educators – has to include education for peace, human rights and democracy. This pre-service and in-service training and retraining should introduce and apply in situ methodologies, observing experiments and evaluating their results. In order to perform their tasks successfully, schools, institutions of teacher education and those in charge of non-

formal education programmes should seek the assistance of people with experience in the fields of peace, human rights and democracy (politicians, jurists, sociologists and psychologists) and of the NGOs specialized in human rights. Similarly, pedagogy and the actual practice of exchanges should form part of the training courses of all educators.

24. Teacher education activities must fit into an overall policy to upgrade the teaching profession. International experts, professional bodies and teachers' unions should be associated with the preparation and implementation of action strategies because they have an important role to play in the promotion of a culture of peace among teachers themselves.

Action on Behalf of Vulnerable Groups

25. Specific strategies for the education of vulnerable groups and those recently exposed to conflict or in a situation of open conflict are required as a matter of urgency, giving particular attention to children at risk and to girls and women subjected to sexual abuse and other forms of violence. Possible practical measures could include, for example, the organization outside the conflict zone of specialized forums and workshops for educators, family members and mass media professionals belonging to the conflicting groups and an intensive training activity for educators in pose-conflict situations. Such measures should be undertaken in co-operation with governments whenever possible.

26. The organization of education programmes for abandoned children, street children, refugee and displaced children and economically and sexually exploited children is a matter of urgency.

27. It is equally urgent to organize special youth programmes, laying emphasis on participation by children and young people in solidarity actions and environmental protection.

28. In addition, efforts should be made to address the special needs of people with learning difficulties by providing them with relevant education in a non-exclusionary and integrated educational settings.

29. Furthermore, in order to create understanding between different groups in society, there must be respect for the educational rights of persons belonging to national or ethnic, religious and linguistic minorities, as well as indigenous people, and this must also have implications in the curricula and methods as well as in the way education is organized.

Research and Development

30. New problems require new solutions. It is essential to work out strategies for making better use of research findings, to develop new teaching methods and approaches and to improve co-ordination in choosing research themes between research institutes in the social sciences and education in order to address in a more relevant and effective way the complex nature of education for peace, human rights and democracy. The effectiveness of educational management should be enhanced by research on decision-making by all those involved in the educational process (government, teachers, parents, etc.). Research should also be focused on finding new ways of changing public attitudes towards human rights, in particular towards women, and environmental issues. The impact of educational programmes may be better assessed by developing a system of indicators of results, setting up data banks on innovative experiments, and strengthening systems for disseminating and sharing information and research findings, nationally and internationally.

Higher Education

31. Higher education institutions can contribute in many ways to education for peace, human rights and democracy. In this connection, the introduction into the curricula of knowledge, values and skills relating to peace, human rights, justice, the practice of democracy, professional ethics, civic commitment and social responsibility should be envisaged. Educational institutions at this level should also ensure that students appreciate the interdependence of States in an increasingly global society.

Co-ordination between the Education Sector and Other Agents of Socialization

32. The education of citizens cannot be the exclusive responsibility of the education sector. If it is to be able to do its job effectively in this field, the education sector should closely cooperate, in particular, with the family, the media, including traditional channels of communication, the world of work and NGOs.

33. Concerning co-ordination between school and family, measures should be taken to encourage the participation of parents in school activities. Furthermore, education programmes for adults and the community in general in order to strengthen the school's work are essential.

34. The influence of the media in the socialization of children and young people is increasingly being acknowledged. It is, therefore, essential to train teachers and prepare students for the critical analysis and use of the media, and to develop their competence to profit from the media by a selective choice of programmes. On the other hand, the media should be urged to promote the values of peace, respect for human rights, democracy and tolerance, in particular by avoiding programmes and other products that incite hatred, violence, cruelty and disrespect for human dignity.

Non-formal Education of Young People and Adults

35. Young people who spend a lot of time outside school and who often do not have access to the formal education system, or to vocational training or a job, as well as young people doing their military service, are a very important target group of education programmes for peace, human rights and democracy. While seeking improved access to formal education and vocational training it is therefore essential for them to be able to receive non-formal education adapted to their needs, which would prepare them to assume their role as citizens in a responsible and effective way. In addition, education for peace, human rights and respect for the law has to be provided for young people in prisons, reformatories or treatment centres.

36. Adult education programmes–in which NGOs have an important role to play–should make everyone aware of the link between local living conditions and world problems. Basic education programmes should attach particular importance to subject matter relating to peace, human rights and democracy. All culturally suitable media such as folklore, popular theatre, community discussion groups and radio should be used in mass education.

Regional and International Co-operation

37. The promotion of peace and democracy will require regional co-operation, international solidarity and the strengthening of co-operation between international and governmental bodies, non-governmental organizations, the scientific community, business circles, industry and the media. This solidarity and co-operation must help the developing countries to cater for their needs for promoting education for peace, human rights and democracy.

38. UNESCO should place its institutional capability, and in particular its regional and international innovation networks, at the service of the efforts to give effect to this Framework of Action. The Associated Schools Project, the UNESCO Clubs and Associations, the UNESCO Chairs, the major education projects for Africa, Asia and the Pacific, Latin America and the Caribbean, the Arab States and Europe, the follow-up bodies of the Jomtien World Conference, and in particular the regional and international conferences of ministers of education should make specific contributions. In these efforts, especially at national level, the active participation of National Commissions for UNESCO should be a strategic asset in enhancing the effectiveness of the actions proposed.

39. UNESCO should introduce questions relating to the application of this Framework of Action at meetings to be held at the highest level regionally and internationally, develop programmes for the training of educational personnel, strengthen or develop networks of institutions, and carry out comparative research on teaching programmes, methods and materials. In accordance with the commitments set forth in the Declaration on Education for Peace, Human Rights and Democracy, the programmes should be evaluated on a regular basis.

40. In this context, UNESCO, in line with the United Nations actions such as "Agenda for Peace", "Agenda for Development", "Agenda 21", "Social Summit" and "the Fourth World Conference on Women", should launch initiatives to implement this operation with other institutions in the United Nations system and other regional and international organizations, so as to establish a global plan of activities and set priorities for join, co-ordinated action. This could include a UNESCO-managed fund for international co-operation in education for peace, human rights and democracy.

41. National and international non-governmental organizations should be encouraged to participate actively in the implementation of this Framework of Action.

DECLARATION OF PRINCIPLES ON TOLERANCE[1]

The Member States of the United Nations Educational, Scientific and cultural Organization, meeting in Paris at the twenty-eighth session of the General Conference, from 25 October to 16 November 1995,

■ Preamble

Bearing in mind that the United Nations Charter states: 'We, the peoples of the United Nations determined to save succeeding generations from the scourge of war, to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and for these ends to practise tolerance and live together in peace with one another as good neighbours',

Recalling that the Preamble to the Constitution of UNESCO, adopted on 16 November 1945, states that 'peace, if it is not to fail, must be founded on the intellectual and moral solidarity of mankind',

Recalling also that the Universal Declaration of Human Rights affirms that 'Everyone has the right to freedom of thought, conscience and religion' (Article 18), 'of opinion and expression' (Article 19), and that education 'should promote understanding, tolerance and friendship among all nations, racial or religious groups' (Article 26),

Noting relevant international instruments including:

- the International Covenant on Civil and Political Rights,
- the International Covenant on Economic, Social and Cultural Rights,
- the Convention on the Elimination of All Forms of Racial Discrimination,
- the Convention on the Prevention and Punishment of the Crime of Genocide,
- the Convention on the Rights of the Child,
- the 1951 Convention relating to the Status of Refugees and its 1967 Protocol and regional instruments,
- the Convention on the Elimination of All Forms of Discrimination against Women,
- the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment,
- the Declaration on the Elimination of All Forms of Intolerance Based on Religion or Belief,
- the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities,
- the Declaration on Measures to Eliminate International Terrorism,
- the Vienna Declaration and Programme of Action of the World Conference on Human Rights,

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1. Proclaimed and signed on 16 November 1995.

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- the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development,
- the UNESCO Declaration on Race and Racial Prejudice,
- the UNESCO Convention and Recommendation against Discrimination in Education,

Bearing in mind the objectives of the Third Decade to Combat Racism and Racial Discrimination, the World Decade for Human Rights Education, and the International Decade of the World's Indigenous People,

Taking into consideration the recommendations of regional conferences organized in the framework of the United Nations Year for Tolerance in accordance with UNESCO General Conference 27 C/Resolution 5.14, as well as the conclusions and recommendations of other conferences and meetings organized by Member States within the programme of the United Nations Year for Tolerance,

Alarmed by the current rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, exclusion, marginalization and discrimination directed against national, ethnic, religious and linguistic minorities, refugees, migrant workers, immigrants and vulnerable groups within societies, as well as acts of violence and intimidation committed against individuals exercising their freedom of opinion and expression–all of which threaten the consolidation of peace and democracy, both nationally and internationally, and are obstacles to development,

Emphasizing the responsibilities of Member States to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, gender, language, national origin, religion or disability, and to combat intolerance,

■ Adopt and Solemnly Proclaim This Declaration of Principles on Tolerance

Resolving to take all positive measures necessary to promote tolerance in our societies, because tolerance is not only a cherished principle, but also a necessity for peace and for the economic and social advancement of all peoples,

We declare the following:

Article 1. *Meaning of Tolerance*

1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4 Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

Article 2. *State Level*

2.1 Tolerance at the State level requires just and impartial legislation, law enforcement and judicial and administrative process. It also requires that economic and social opportunities be made available to each person without any discrimination. Exclusion and marginalization can lead to frustration, hostility and fanaticism.

2.2 In order to achieve a more tolerant society, States should ratify existing international human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society.

2.3 It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family. Without tolerance there can be no peace, and without peace there can be no development or democracy.

2.4 Intolerance may take the form of marginalization of vulnerable groups and their exclusion from social and political participation, as well as violence and discrimination against them. As confirmed in the Declaration on Race and Racial Prejudice, 'All individuals and groups have the right to be different' (Article 1.2).

Article 3. *Social Dimensions*

3.1 In the modern world, tolerance is more essential than ever before. It is an age marked by the globalization of the economy and by rapidly increasing mobility, communication, integration and interdependence, large-scale migrations and displacement of populations, urbanization and changing social patterns. Since every part of the world is characterized by diversity, escalating intolerance and strife potentially menace every region. They are not confined to any country, but are a global threat.

3.2 Tolerance is necessary between individuals and at the family and community levels. Tolerance promotion and the shaping of attitudes of openness, mutual listening and solidarity should take place in schools and universities and through non-formal education, at home and in the workplace. The communication media are in a position to play a constructive role in facilitating free and open dialogue and discussion, disseminating the values of tolerance, and highlighting the dangers of indifference towards the rise in intolerant groups and ideologies.

3.3 As affirmed by the UNESCO Declaration on Race and Racial Prejudice, measures must be taken to ensure equality in dignity and rights for individuals and groups wherever necessary. In this respect, particular attention should be paid to vulnerable groups which are socially or

economically disadvantaged so as to afford them the protection of the laws and social measures in force, in particular with regard to housing, employment and health, to respect the authenticity of their culture and values, and to facilitate their social and occupational advancement and integration, especially through education.

3.4 Appropriate scientific studies and networking should be undertaken to co-ordinate the international community's response to this global challenge, including analysis by the social sciences of root causes and effective countermeasures, as well as research and monitoring in support of policy-making and standard setting action by Member States.

Article 4. *Education*

4.1 Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others.

4.2 Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance–major roots of violence and exclusion. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.

4.3 Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgement, critical thinking and ethical reasoning.

4.4 We pledge to support and implement programmes of social science research and education for tolerance, human rights and non-violence. This means devoting special attention to improving teacher training, curricula, the content of textbooks and lessons, and other educational materials including new educational technologies, with a view to educating caring and responsible citizens open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means.

Article 5. *Commitment to Action*

We commit ourselves to promoting tolerance and non-violence through programmes and institutions in the fields of education, science, culture and communication.

Article 6. *International Day for Tolerance*

In order to generate public awareness, emphasize the dangers of intolerance and react with renewed commitment and action in support of tolerance promotion and education, we solemnly proclaim 16 November the annual International Day for Tolerance.

■ Implementation of the Declaration of Principles on Tolerance

The General Conference,

Considering that UNESCO, by reason of the responsibilities incumbent upon it under its Constitution in the fields of education, science – both natural and social sciences – culture and communication, is required to call the attention of States and peoples to the problems related to all aspects of the essential subject of tolerance and intolerance,

Having regard to the UNESCO Declaration of Principles on Tolerance, proclaimed on 16 November 1995,

1. Urges Member States:

a) to mark 16 November as an annual International Day for Tolerance by organizing special events and programmes to spread the message of tolerance among their citizens, in co-operation with educational institutions, intergovernmental and non-governmental organizations, and the media in every region;

b) to communicate to the Director-General any information that they would like to share, including knowledge generated by research or public discussion of the issues of tolerance and cultural pluralism, in order to increase our understanding of the phenomena associated with intolerance and with ideologies that preach intolerance, such as racism, fascism and anti-Semitism, and of the most effective measures for addressing these issues;

2. Invites the Director-General:

a) to ensure the widest possible dissemination of the text of the Declaration of Principles and, to that end, to publish and arrange for the distribution of the text not only in the official languages of the General Conference but also in as many other languages as possible;

b) to initiate an appropriate mechanism for co-ordinating and evaluating actions undertaken operation with other partner organization;

c) to communicate the Declaration of Principles to the Secretary-General of the United Nations with a request that he submit it, as appropriate, to the fifty-first session of the United Nations General Assembly in accordance with the latter's resolution 49/213.

PLAN OF ACTION TO FOLLOW UP THE UNITED NATIONS YEAR FOR TOLERANCE (1995)

At its twenty-third plenary meeting, on 15 November 1995, the General Conference adopted on the report of Commission V, the following Plan of Action to follow up the United Nation Year for Tolerance,

■ A common and Sustained Effort

1. The causes and factors contributing to manifestations of intolerance around the world are complex, and do not lend themselves to simple or facile solutions. Social variables include the progressive breakdown of family structures, migration to often overcrowded and dysfunctional urban areas, loss of traditional values, marginalization and exposure to violence in the media and in daily life. In addition, every society in the world today is diverse in its own way, as individual mobility unparalleled in past centuries brings millions of people into new environments every year. The world that young people are entering today is a multicultural, multi-ethnic and increasingly urban reality, where tolerance of diversity is necessary for the survival and human development of all members of society.

2. Among political and social factors, there are the fragility of democratic institutions, lack of respect for human rights, explosive nationalism and ethnic rivalries, and conflicts that uproot and displace millions of people. In the economic field, unemployment and under-employment, great extremes of poverty and wealth within each country (and among countries) and continuing underdevelopment contribute to social tensions that manifest themselves as intolerance.

3. Despite these challenges, human beings have shown themselves to be capable of significant change, growth and adaptation in modern times and throughout history. Again and again they have proved capable of recognizing their underlying unity, their common hopes and aspirations, and the richness of human diversity.

4. Given the primary tools of education, dialogue and communication skills and forums, encouragement from leaders of public opinion, supportive legislation and the will to coexist as neighbours at peace with one another, the challenges need not prove insurmountable. The mandate of the United Nations and of UNESCO, in the interest of conflict prevention, promotion of human rights, mutual understanding, and social and economic development, points to the necessity of a sustained and co-operative effort to encourage the values of tolerance and peace among all the people of the world.

■ Objectives

5. According to 144 EX/Decision 5.1.1 and 145 EX/Decision 5.1 of the Executive Board and the recommendations of regional consultative meetings of National Commissions, the aim of the follow-up programme is to transpose the most successful components of the United Nations Year for Tolerance into more enduring strategies and structures by which tolerance promotion and sensitization may be improved in every region of the world. This approach takes advantage of the synergy and momentum generated during the Year, to propel the campaign into 1996 and beyond.

6. As modern societies become increasingly diverse and interdependent, tolerance becomes ever more essential for the survival and well-being of both individuals and the communities in which they live. Tolerance is a matter not only of rights but also of responsibilities: moral obligations undertaken by citizens and States to provide for peaceful coexistence in and among integrated societies. Tolerance involves both behaviours that can be regulated and attitudes that cannot, both action by States in the domain of human rights and action by individuals as moral agents in a pluralistic environment.

7. The positive and active elucidation of the meaning of tolerance will be a part of follow-up activities. Tolerance is neither indifference nor concession nor condescension; it is openness, respect, solidarity and acceptance of our diversity as human beings. Tolerance is facilitated through direct contacts, communication and education. In place of fear and rejection of the unknown, tolerance is mutual understanding through active interest in the traditions and beliefs of others and the sharing of common ideas.

8. The overall objective of the programme is therefore to educate, inform and empower individuals to assume the responsibilities of dialogue, mutual respect, toleration and non-violence, and to encourage pluralism and tolerance in the policies of Member States. In all, emphasis will be placed on constructing practical and concrete tools for problem-solving at the international, regional, national and local levels through a multifaceted and sustained campaign involving the participation of diverse institutions and societies.

■ Actors

9. This fundamental work will be implemented by the principal actors of international society, including Member States, the United Nations system, National Commissions, both universal and regional intergovernmental organizations, as well as non-governmental organizations, local communities and municipalities, and other actors in the public and private spheres.

■ Education and Networking

10. The role of education is crucial. It can help to shape lifelong attitudes and furnish young people with the interpersonal skills they will need to live at peace with one another for years to come. This requires an integrated approach to education for peace, human rights, democracy and international understanding. Among its basic components are rights and values education, foreign language teaching, multicultural and intercultural curricula, new approaches to the teaching of history and citizenship, specialized teacher training and the creation of a democratic and tolerant climate in the classroom itself.

11. One of the main features of the follow-up to the United Nations Year for Tolerance is the proposal to establish an International Day for Tolerance on 16 November. This date is the anniversary of the signing of UNESCO's Constitution in 1945. Such a Day would serve as an annual occasion to focus on tolerance education worldwide, as endorsed by Education Ministers in the Declaration and Integrated Framework of Action of the 44th session of the International Conference on Education. In addition, the International Day for Tolerance would be an opportunity to undertake, in creative co-operation with the media in each country, special events, publications and broadcasts to mobilize public opinion in favour of tolerance.

12. With its affiliated networks, including the Associated Schools Project, the International Bureau of Education, the UNESCO Chairs, the UNESCO International Network of Textbook

Research Institutes and a number of non-governmental organizations, UNESCO will implement a major campaign for tolerance teaching. Books, posters, films and videos on non-violence and tolerance will be developed, and teacher-training packages will be produced and distributed. This material will be promoted and distributed to the mass media through governmental and non-governmental programmes. In addition, support will be given to cultural projects with a historical and regional approach to multiculturalism, highlighting the role of tolerance in the world's cultural heritage.

13. These initiatives coincide with the objectives of the United Nations Decade for Human Rights Education, 1995–2005, which include the training of human rights educators, the development of special curricula and the translation and worldwide dissemination of the Universal Declaration of Human Rights.

14. They will also be co-ordinated with follow-up to the International Year of the Family (1994) and the implementation of the Convention on the Rights of the Child. Not only is the family milieu the natural starting-point for the promotion of tolerance and non-violence, but in addition, children are the most vulnerable victims in the case of conflict, acts of intolerance and human rights violations.

15. The world must make an investment for peace in its young people, who are often caught up in conflict situations beyond their control. UNESCO will contribute to the maintenance of intercultural summer camps, internships and exchanges of young people from conflict and post-conflict areas, as well as film and broadcast projects by and for young people. International and regional networks in this field will be encouraged.

16. Education is also a means for spreading the values of religious toleration, as reflected in the special reports and resolutions of the Human Right Commission regarding religious intolerance. Encouragement of constructive dialogue, such as the 1994 Barcelona meeting on the Contribution by Religions to the Culture of Peace, should continue in the follow-up to the Year for Tolerance. The Barcelona meeting brought together representatives of the world's religions, who agreed in repudiating hatred, intolerance and violence in the name of religion.

17. The promotion of tolerance and reconciliation among all parties involved in a conflict is the main objective of the culture of peace national programmes. These programs put emphasis on development actions which propose non-violent alternatives within the context of pre-and post-conflict situations. Following 144 EX/Decision 5.1.1, close co-ordination of the activities related to the follow-up of the United Nations Year for Tolerance and the national programmes promoting a culture of peace is foreseen.

18. Along with education there is a need for monitoring and research in support of policy-making and standard-setting action in every region. A network of university exchanges in co-operation with UNESCO human rights and peace Chairs will be established for the advancement of knowledge and the dissemination of existing information in support of curriculum development, statistical studies, and early warning of the emergence of new forms of discrimination and the escalation of intolerant ideologies such as racism, fascism, anti-Semitism, xenophobia and aggressive nationalism.

19. This network will advance social scientific research into the sources of intolerance and recommend effective countermeasures. In the long term, the components of the network will serve as focal points and forums for intercultural and interreligious dialogue and liaison with the media, encouraging mutual understanding for the enhancement of social cohesion.

■ Mobilization of the United Nations System

20. Follow-up to the Year for Tolerance will be co-ordinated with the Programme of Action of the World Summit for Social Development and the Recommendations of the United Nations Conference on Human Settlements (Habitat II). Given that intolerance – the rejection of difference – is a major factor in social disintegration in every region of the world, governments should use public policies to promote solidarity, tolerance, equality of opportunity and non-violent resolution of conflicts. Social justice and tolerance go hand in hand.

21. The rights and responsibilities regarding tolerance and the right to be different are firmly established in human rights law. They have been repeatedly stated in international and regional instruments, such as the Universal Declaration of Human Rights, the International Conventions on the Elimination of All Forms of Racial Discrimination and Discrimination Against Women, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, and Conventions on the Status of Stateless Persons, Workers and Indigenous People. They are also taken up by the Vienna Declaration and Programme of Action and are currently being addressed in the context of the Third Decade to Combat Racism and Racial Discrimination, 1993–2003, and the International Decade of the World's Indigenous People, 1995–2005.

22. Accordingly, UNESCO will work in close co-operation with the Office of the United Nations High Commissioner for Human Rights and the Centre for Human Rights towards the implementation of the Declaration of Principles on Tolerance and the present Follow-Up Plan of Action.

23. Tolerance will continue to be central to the United Nations High Commissioner's Office for Refugees (UNHCR) mandate to provide international protection and seek permanent solutions for the problems of refugees. The eventual legal, economic and social status of refugees depends upon the quality of their reception into their new environment, and tolerance is decisive in this process. UNHCR will accordingly continue its public information campaigns to raise the public's awareness and sensitivity towards the plight of refugees.

24. Tolerance is also a central objective of the International Labour Organization's long-standing programmes concerning equality in the workplace, migrant workers, exploited and indigenous populations, as well as the social consequences of unemployment and poverty. ILO will carry out education projects to inform both workers and children about their basic rights. In addition, UNICEF will pursue peace education initiatives aimed at rehabilitation, reconciliation and conflict prevention in both the industrialized and the developing world. Its Education for Development Programme is to become part of a universal curriculum teaching children how to think for themselves about human dignity, interdependence, images and perceptions, social justice and conflict resolution. The United Nations Development Programme will address the role of economic factors in exacerbating social tensions through diverse development projects aimed at raising living standards in developing countries.

25. Health status – both illness and disability – is also a factor in discrimination and intolerance. Intolerance of people living with disease or disability, often a result of ignorance and misplaced fear, increases the personal and social impact of the disease. Conversely, there is a positive correlation between tolerance and the protection of health.

26. In the case of the pandemic HIV/AIDS, for example, the Joint and Co-sponsored United Nations Programme on HIV/AIDS co-sponsored by UNDP, UNESCO, UNFPA, UNICEF, WHO and the World Bank, will continue the initiatives undertaken in this field by the World Health Organization's Global Programme on AIDS.

27. Tolerance issues of special relevance to women are addressed in UNESCO's contributions to the 1995 Fourth World Conference on Women. The role of women in inculcating tolerant values is the subject of a special UNESCO publication currently in preparation. Co-operation will be maintained in the follow-up to the Beijing Conference.

■ Co-ordination

28. This Follow-up Plan of Action will be co-ordinated through regular system-wide consultations of the United Nations and its Specialized Agencies, and in partnership with United Nations associations, UNESCO Associated Schools and Clubs, and non-governmental, intergovernmental and regional organizations in every part of the world.

29. It is proposed to establish a network for efficient communication and co-operation among the principal actors of this Follow-Up Plan of Action, including a system of evaluation of programme effectiveness and periodic reports to the United Nations and UNESCO governing bodies.

30. The co-ordination mechanism will involve the active participation of regional organizations such as the Organization for Security and Cooperation in Europe and the European Parliament. Co-operation will be continued in connection with the Council of Europe's Campaign against Racism, Xenophobia, Anti-Semitism and Intolerance, a public awareness campaign promoting mutual understanding, particularly among young people, in the region's diverse societies throughout 1995 and afterwards. Measures will be taken to increase co-operation with intergovernmental and non-governmental organizations in every other region as well, through concrete projects corresponding to the special circumstance of each area.

31. At the national level the UNESCO National Commissions will be responsible for overseeing and reporting on the implementation of the Follow-up Plan of Action for the United Nations Year for Tolerance. Where relevant, the National Commissions will take concrete steps to ensure satisfactory national implementation and will co-ordinate this effort as appropriate with national authorities.

32. In addition, extra-budgetary sponsorship will be pursued, in the framework of the follow-up programme, to support special projects in the field of tolerance, promotion and sensitization among the widest public with the support *inter alia* of UNESCO Goodwill Ambassadors.

YAMOUSSOUKRO DECLARATION ON PEACE IN THE MINDS OF MEN

I

Peace is reverence for life.

Peace is the most precious possession of humanity.

Peace is more than the end of armed conflict.

Peace is a mode of behaviours.

Peace is a deep-rooted commitment to the principles of liberty, justice, equality and solidarity among all human beings.

Peace is also a harmonious partnership of humankind with the environment.

Today, on the eve of the twenty-first century, peace is within our reach.

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The International Congress on Peace in the Minds of Men, held on the initiative of UNESCO in Yamoussoukro in the heart of Africa, the cradle of humanity and yet a land of suffering and unequal development, brought together from the five continents men and women who dedicate themselves to the cause of peace.

The growing interdependence between nations and the increasing awareness of common security are signs of hope.

Disarmament measures helping to lessen tensions have been announced and already taken by some countries. Progress is being made in the peaceful settlement of international disputes. There is wider recognition of the international machinery for the protection of human rights.

But the Congress also noted the persistence of various armed conflicts throughout the world. There are also other conflict situations: apartheid in South Africa; non-respect for national integrity; racism, intolerance and discrimination, particularly against women; and above all economic pressures in all their forms.

In addition, the Congress noted the emergence of new, non-military threats to peace. These new threats include: unemployment; drugs; lack of development; Third-World debt, resulting in particular from the imbalance between the industrialized countries and the developing countries together with the difficulties encountered by the countries of the Third World in turning their resources to account; and, finally, man-induced environmental degradation, such as the deterioration of natural resources, climatic changes, desertification, the destruction of the ozone layer and pollution, endangering all forms of life on Earth. The Congress has endeavoured to generate awareness of these problems.

Humans cannot work for a future they cannot imagine. Therefore, the task of this Congress has been to devise visions in which all can have faith.

Humanity can only secure its future through a form of co-operation that: respects the rule of law, takes account of pluralism, ensures greater justice in international economic exchanges and is based on the participation of all civil society in the construction of peace. The Congress affirms the right of individuals and societies to a quality environment as a factor essential to peace.

Additionally, new technologies are new available to serve humankind. But their efficient use is dependent on peace – both in their being used for peaceful purposes and in the need for a peaceful world to maximize their beneficial results.

Finally, the Congress recognizes that violence is not biologically determined and that humans are not predestined to be violent in their behaviour.

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The pursuit of peace is an exhilarating adventure. The Congress therefore proposes a new programme that makes practical and effective provision for new visions and approaches in co-operation, education, science, culture and communication, taking into account the cultural traditions of the different parts of the world. These measures are to be implemented in co-operation with international organizations and institutions, including the United Nations University, the University for Peace in Costa Rica and the Foundation international Houphouët-Boigny pour la recherche de la paix in Yamoussoukro.

UNESCO by virtue of its Constitution is engaged in the cause of peace. Peace is likewise the calling of Yamoussoukro. The Congress is a confirmation of the hopes of humankind.

II Programme for Peace

The Congress invites States, intergovernmental and non-governmental organizations, the scientific, educational and cultural communities of the world, and all individuals to:

1. help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men;

2. strengthen awareness of the common destiny of humanity so as to further the implementation of common policies ensuring justice in the relations between human beings and a harmonious partnership of humankind with nature;

3. include peace and human rights components as a permanent feature in all education programmes;

4. encourage concerted action at the international level to manage and protect the environment and to ensure that activities carried out under the authority or control of any one State neither impair the quality of the environment of other States nor harm the biosphere.

The Congress recommends that UNESCO make the fullest possible contribution to all peace programmes. It recommends in particular that the following proposals be examined:

1. The endorsement of the Seville Statement on Violence (1986) – a first stage in an important process of reflection tending to refute the myth that organized human violence is biologically determined. This Statement should be disseminated in as many languages as possible together with appropriate explanatory material. The process of reflection should be pursued through the convening of an interdisciplinary seminar to study the cultural and social origins of violence.

2. The promotion of education and research in the field of peace. This activity should be conducted using an interdisciplinary approach and should be aimed at studying the interrelationship between peace, human rights, disarmament, development and the environment.

3. The further development of the UNESCO-UNEP International Environmental Education Programme, in co-operation with Member States, in particular to implement the International Strategy for Action in the Field of Environmental Education and Training for the 1990s. This should incorporate fully the new vision of peace.

4. Study of the establishment with the United Nations University of an international institute of peace and human rights education, particularly aimed at training future cadres through a system of exchanges, teaching and internships.

5. The compilation of texts from all cultures, highlighting the common lessons they yield on the themes of peace, tolerance and fraternity.

6. The development of measures for the enhanced application of existing and potential United Nations – and, in particular, UNESCO – international instruments relating to human rights, peace, the environment and development and those encouraging recourse to legal remedies, dialogue, mediation and the peaceful settlement of disputes.

VALUES IN A CHANGING WORLD

Presented to APNIEVE Experts' Group Meeting
at Riviera Bay Resort, Malacca, Malaysia, July 1–5, 1996

by

Dr. Lourdes R. Quisumbing

At the threshold of the 21st century, we are witness to unprecedented growth and progress in many fields of human endeavour; economic, social, cultural, political, scientific and technological. We have seen the end of the cold war, the break-up of the Soviet Union and the birth of new republics, some of which now belong to our Region, the crumbling of the Berlin wall and the unification of Germany, the disintegration of empires and the rise of democratic states in our Region and the rest of the world, the victory over apartheid, a dramatic revolution in the information superhighways. Truly, this has been the Age of Breakthroughs!

And yet, it may also be called the Age of Breakdowns. Although the wealth of nations has multiplied sevenfold in the last 50 years, little of this wealth has trickled down to those who need it most. In fact, the opposite has occurred. Where once the richest people enjoyed 30 times the income of the poorest, today their share is 60 times greater. Such gross inequities themselves are a form of structural violence which leads to civil unrest and conflict. (Patricia Mische, Breakthrough News, GEA Spring/Summer 1995). Is this not the unmistakable sign of a serious breakdown, when the earth's resources are exploited and depleted to satisfy people's greed rather than people's needs? Indeed it is a breakdown of the most fundamental HUMAN VALUES: of HUMAN SECURITY and SURVIVAL, OF PEACE, JUSTICE and FREEDOM, of LOVE and COMPASSION.

Can the human mind and heart keep up with the technological race of industrialization, mechanization, automation, modernization, globalization with the accompanying values/skills/behaviour of individualism, impersonalism, consumerism, materialism without losing the essence of our humanity and our spirituality, our cultural identity and heritage?

Juan Somavia, Chairman of the World Summit for Social Development, refers to our world as a wounded community. In his article, "Healing the Human Society," he wrote that "wounds inflicted on people by poverty, deprivation of dignity, exclusion and lack of opportunity for productive employment will continue to fester humankind until we acknowledge the need to redefine our concept of security and work together to make our common dwelling truly secure for people everywhere."

We need a new concept of human security, founded on shared human values and global solidarity, to complement the traditional notion of state security. One can have a strongly-secured

nation state protected by stockpiles of weapons with a high level of economic development but inhabited by insecure persons. Armaments and economics are no longer sufficient. Human security is security of communities and individuals, and of their basic needs and freedoms–safeguarded by a perception of common values...PEACE, HUMAN RIGHTS, DEMOCRACY and SUSTAINABLE DEVELOPMENT.

We live in a post-Cold War era, where armaments are to be dismantled, nuclear proliferation halted, and yet we are appalled by the growing phenomena of internal conflicts and violence, gross violations of human rights, lawlessness, criminality and terrorism in all sectors of society, particularly among the youth; by the erosion of moral values, of decency and humanity along with excessive materialism, cruelty and greed, cynicism and apathy. Increasing threats to our personal, national, and global security, the deterioration of the environment and of the human habitat, the dwindling quality of our relationships, the uncertainty and the ambiguity in the very meaning and value of our lives put in question our concept of progress and development. Television and media bring in the daily horror, the violence and the cruelty, the suffering and the misery to remind us of the real world we and our children live in.

There is a feeling of dissatisfaction with the way we have educated our youth. We have fed them with knowledge and information, to the extent of overloading their minds with more and more data than they can understand, interpret, or much less appreciate. We have enabled them to acquire skills to make them more exact, mechanical, efficient, but not equally effective. We have taught them to be more ambitious and progressive, calculating, materialistic and selfish, but we have not developed their capacity to care for something or someone beyond themselves, we have stymied their ability to truly love and to share. We make sure that they are informed, but not inspired. The wonderful modern world of PROGRESS, of INVENTION, of AUTOMATION, of INFORMATION has not been able to solve the most fundamental human problems of POVERTY, INJUSTICE, ILLITERACY, INTOLERANCE, DISCRIMINATION, HUNGER, DISEASE, MISERY, HATRED, and VIOLENCE.

Awareness of the responsibility that falls on educational systems to develop the human potential towards the building of a more humane and just society, should shock us into questioning our educational philosophies and strategies, and into searching for new and better ways to educate in the context of present-day realities and future scenarios and challenges; to transform the culture of war and violence, of greed and selfishness into a culture of peace and love where true human development can occur. Yes, we must educate for peace, for without peace there can be no development, just as without development there can be no lasting peace.

We have to realize that we have not educated the student to become fully human, we have not tried to develop all the powers and faculties of the human person. Overemphasis on knowledge and skills has led to the neglect of values and attitudes. The product of our educational system is an informed and knowledgeable person who may not be mature or emotionally stable, an intelligent and informed individual, a financial wizard who may turn out to be a crook, an irresponsible citizen, or even a ruthless criminal. This brings us to the urgency of considering the place and role of VALUES in the holistic education of the total human person.

At this point, it is imperative to ask these questions: What are the values needed in a changing world? What can we educators do to transform the culture of war and violence to a culture of peace, where people seek non-violent means to resolve conflict, where negotiation and persuasion, the art of listening and dialogue can be learned and practised.

Jacques Delors, in his Commission's Report on Education for the 21st century, entitled LEARNING: THE TREASURE WITHIN, writes that **learning throughout life** will be a major key to meeting the challenges of the future and that we have to rethink the concept of **lifelong education** in order to reconcile three dynamic forces which are emerging: **Competition,** which provides incentives; **co-operation** which gives strength; and **solidarity**, which can unite peoples and nations into one global village, facing common risks, sharing the same environment and a common human destiny of development or destruction. We have the power to image our preferred future and to make it happen.

Lifelong education begins with self-understanding, through an inner voyage whose milestones are knowledge, meditation, and the practice of constructive self-criticism. Learning throughout life: "the heartbeat of society" enables each individual **to learn how to learn**, founded on four pillars: learning to know, learning to do, learning to be and learning to live together.

Learning to live together in an increasingly complex and fast changing world is in the Delors Commission's words: a necessary Utopia. To the Asia and the Pacific region, it means learning to live together **in peace and in harmony**, blending instead of separating, uniting instead of dividing. Learning to live together in peace and harmony will empower us to manage the inevitable conflicts that will arise with the increasing tensions of our generation and the next, in **an intelligent** and **peaceful way**.

The 20th century will see the shifts from:

1. The local community to a world society;
2. Social cohesion to democratic participation; and
3. Economic growth to human development

Learning to live together implies tolerance. But what is TOLERANCE? Allow me to quote from the UNESCO Declaration on the Principles of Tolerance, adopted and proclaimed during the 28th General Conference on Tolerance Day, November 16, 1995. "TOLERANCE is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, freedom of thought, conscience and belief. TOLERANCE is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. TOLERANCE, the virtue that makes PEACE possible, contributes to the replacement of the culture of war by a culture of peace". Different cultures and languages have equivalents that range from passivity and negativism to active respect and positive appreciation of others.

Let our schools be laboratories where tolerance is learned, where acceptance of the other is cherished, where a culture of peace prevails in the campus atmosphere, because it is found in the relationships between school and community, administration and faculty, teaching and non-teaching personnel, parents and teachers, teachers and students, and among the students themselves. Let every school be a zone of peace where values taught in the curriculum find their way into the student's daily life and behaviour, where the dignity of each individual is held sacred, where true democracy and genuine freedom are deeply cherished.

Let us all together in the region of Asia and the Pacific draw wisdom and strength from our distinctive cultures and traditions, from our own wealth and uniqueness to find our distinctive way, our understanding of tolerance, our own adaptation to modernity. Let us look and discover deep within ourselves those positive and constructive values that give us strength and an anchor

in the turbulent seas of change, to reinforce them and promote them in our children. Let us develop those that are dynamic, and can give us the wings with which to face the future with confidence, such as: initiative, determination, critical thinking and creativity, openness to innovation, regularity and flexibility, and punctuality and order, accountability and justice, honesty, freedom and responsibility, self-discipline and self-regulation, courage to change for a better future, knowledge and acceptance of one's self, one's strengths and limitations, acceptance and respect of the other.

Let us learn how to harness our beautiful Asian virtues to empower us to meet the challenges of the 21st century. Let APNIEVE be known as an instrument of peace, respect for human rights, democracy, and development which is human, holistic and sustainable. Let APNIEVE teach us how to live together in peace and in harmony, respecting each other's uniqueness and diversity and building on our shared values and beliefs/virtues and beautiful traits of CARING and SHARING, RESPECT and COMPASSION.

"DE-MORALIZING" MORAL EDUCATION

by

The Hon. Tan Sri Datuk Dr. Wan Mohd. Zahid bin Mohd. Noordin
Director-General of Education, Malaysia

Honourable Chairperson,
Distinguished delegates and guests,
Ladies and gentlemen,

***Assalamualaikum* and a very good morning.**

■ Introduction

1. This morning, I believe, is a momentous occasion for us as educators from diverse origins and cultures coming together with a commonality of purpose–to discuss the "heart" of education–that of how to ensure every generation after us hold steadfast the torch of morality that will rekindle and sustain the basic values of humanity. Each generation may hold this torch in the way they best know but they must know what it means to be human and to live. The crimes committed daily now in war-torn countries and in urban battlefields have shattered our belief in ourselves as good men. For neither rhyme nor reason, guns are fired and daggers drawn. Men, women and innocent children are falling over without knowing what they are dying for.

2. The premise for an effective values education curriculum in teacher education is encapsulated in the title of this paper, "De-moralizing Moral Education". "De-moralizing" spelt hyphenated is just a playful pun on the word "moralize" since the focus of this meeting is on teacher education and teaching. To moralize is to preach what is right or wrong. Indeed if we were to live our lives by adherence to what others tell us to do what they might not do all the time it is best not to live at all. We will be nothing much more than senseless beings born to grace this planet. Teaching by moralizing or preaching can be one of the most uninteresting ways of getting people to learn or to remember what you want them to remember. I may be wrong for there might be people who would like to be told what to do. But if this is to be the methodology of moral education, then we will wonder if it would be appropriate for our next generation of children brought up in an environment of critical thought and creativity. Teaching by telling will not touch the core of our children's being, unless we can tell with such effect to inspire them to think beyond the content of the situation. You might think I sound so negative about 'moralizing'. Yes, I do. You might recall stories of people who follow their leaders till the end of their days just by blind faith. They do not believe what they see with their eyes. They believe only what they see in their hearts. Yes, these people on their own locked within the "Shangri-La" of their culture and community could be the happiest and the least complicated of human kind. But in this world of rapid development there are few enclaves where we could stop the world from impinging into our lives. If these people were subject to an "opening" of their minds, their world will

crumble like desiccated mummies. There was a story of a woman who was blinded by a childhood illness. For over forty years she never knew her own face, the colours of the earth and the faces of her loved ones. After a surgical procedure her eyesight was restored. When her eye bandages were removed, she could not take in what she saw. She became a psychiatric patient. The world of images and colour was too great a shock for her.

3. When we raise issues of moral values, we often think of issues that touch on physical relationships such as sex, and what is an acceptable or unacceptable code of conduct in public behaviour. For each deviation from the accepted norms we attach the label "immoral", for example, it is immoral to have more than one girl friend or boy friend or to be seen with another person's wife or husband or to dress inappropriately. But it never seems to be immoral if we throw rubbish into rivers, drains or in public places or cut down trees irresponsibly or to gossip about others while maintaining friendly relations with them. Neither is it immoral if we smoke or drink or to throw away food or clothes when half the world's population is deprived of the basic amenities of human life. Nor is it a moral if vast sums of money is spent on the design of trinkets that deserve a place only in antiquity?

4. I believe that values as echelons of human goodness are universal. They transcend cultural, political, religious, physical as well as temporal boundaries. What is basically different is cultural or political priorities, perceptions of morality and emotional maturity over time. We in the ASEAN region are fortunate for we shared part of our history together long before others "discovered" us. Therefore there is a possibility of developing a network of common understanding to enrich the further development of our respective nations.

5. This paper aims to provide some guidelines for the formulation of a values curriculum for teacher education in the Asia-Pacific region by first of all reviewing current developments and their implications on our values system and on teacher education.

6. In Malaysia our concern for values education is clearly defined by our National Philosophy of Education and the Nine Challenges in vision 2020 set out by our beloved Prime Minister, Dato' Seri Dr. Mahathir Mohamad. The National Philosophy of Education is aimed at the holistic and harmonious development of a well-balanced individual; with a strong belief in God; who is knowledgeable, creative and rational; is of high morals and is loyal to the nation and is responsible for maintaining good relations and unity amongst the people. These aims were further elaborated in the Nine Challenges:

   a) Establish a united Malaysian nation with a sense of common and shared destiny.

   b) Create a psychologically liberated, secure and developed Malaysian society with faith and confidence in itself, justifiably proud of what it has accomplished, robust enough to face all manner of adversity.

   c) Foster and develop a mature democratic society, practising a form of mutual consensual, community-oriented Malaysian democracy that can be a model for many developing countries.

   d) Establish a fully moral and ethical society, whose citizens are strong in religious and spiritual values and imbued with the highest of ethical standards.

   e) Establish a mature, liberal and tolerant society in which Malaysians of all colours and creeds are free to practise and profess their customs, cultures and religious beliefs, and yet feel that they belong to one nation.

f) Establish a scientific and progressive society, a society that is innovative and forward-looking one that is not only a consumer of technology but also a contributor to the scientific and technological civilization of the future.

g) Establish a caring society and a caring culture, a social system in which society will come before self, in which the welfare of the people will revolve not around the state or the individual but around a strong and resilient family system.

h) Ensure an economically just society in which there is a fair and equitable distribution of the wealth of the nation, in which there is full partnership in economic progress.

i) Establish a prosperous society, with an economy that is fully competitive, dynamic, robust and resilient.

■ Current Developments

1. These Nine Challenges are formulated to give us a sense of direction towards the development of a fully industrialized nation by 2020. Of these nine challenges, seven are values based. This illustrates our concern and commitment for the development of a truly Malaysian nation imbued with our own values and a tolerance for others in a multicultural global environment. But with advancement there always seems to be a backwash effect at the emotional level. Metaphorically, the experience is like the shifting sands under our feet as the wave withdraws from the shore. It will always convey a sense of instability and of loss of balance. I do not know if I sound hopeful that things are not as bad as it seems. But surely the world our children face will be very different. First our move into automation in our generation was cushioned by our capability in learning the controls. We still have our feet on the ground. But now our entry into cyberspace is quite another matter. The whole world is at our doorstep as we change our status from "bungalow dwellers" in exclusive country districts into that of global villagers. We have no choice in the matter. Imagine at this moment as I speak to you, I could reach a million other audiences in places which would have taken our ancestors many months and years or even a lifetime to reach. It would indeed be conceivable that there will come a time, probably in the twenty-second century, when we could communicate with those light years beyond our spatial borders. The future that bids our ancestors to discover is now created in our hands.

2. Right now, we see our children, as we were children before them, behaving in ways that make us wonder if they were born of our flesh and blood. We start thinking back to our times and say "oh we were such good children". We start comparing. We feel extremely elated at our own accomplishments. But the balloon bursts and our blood curdles when we think of teenage binges that make battlefields of our urban thoroughfares, bloodbaths in the very precincts of education, teenagers "selling themselves" for fun, drug addicts that create a haven for themselves with their parents hard-earned money and a cohort of youths who drive themselves mad at pinball machines and with hard-core porn at video centres. Some of us unfortunate enough to have our own children involved in this will question our own values and ask where have we gone wrong. Didn't we tell them what was right and what was wrong? What did they learn in school?

3. Did our parents go through this kind of depression, this same sense of helplessness that descends upon us when they watched us climbing trees, falling off bicycles, mouthing unmentionable words and so on, when in their time, the virtue that children should be seen not heard was the rule? I wonder if it is an abiding characteristic of man to believe that the

old virtues are disappearing, the old values disintegrating, the good old, traditions no longer honoured. Many people today seem to think that our morality, our devotion to virtue and justice resemble a well that was filled long ago and has been seeping away since. But it could well be that our grandfathers thought that the well had been filled by their grandfathers and had seeped away ever since. And their grandfathers thought the same. Why, then, isn't the well ever empty?

4. The answer could well be mapped on the cycle of life. Moral order undergoes regeneration as well as decay. Men are always corrupting the old symbols, drifting from old truths. But while some are losing their faith, others are achieving new spiritual insights; while some grow slack and hypocritical, others bring a new meaning and vitality to moral striving. And that is how most of us play our role in reshaping our society's values. The Swiss philosopher Amiel said: "Every life is a profession of faith. Every man's conduct is an unspoken sermon that is forever preaching to others."

5. But we have reached that stage in our civilization, where what existed as dreams in our forefathers' time are realities today. In fact some of these new developments did not even exist in dreams. However, matched against this geometric technological development, basic human values, attitudes and beliefs per se have remained relatively unchanged. What has changed are our perceptions and priorities in the way we frame our values, attitudes and beliefs. Take for example, in the old days in the U.K. witch hunts and witch burning were perfectly "moral" activities. So were the suicides of widows in India. The same notion of morality applies to women around the world in various countries throughout the centuries where men believe it to be morally right that women should be "seen not heard". In some cases they were neither "heard nor seen". But just in case I have a whole lot of feminists coming after me, I just want to say that I believe (bless the way I was brought up), that women should be given opportunities both to be heard and to be seen.

6. In Malaysia as in the Asia-Pacific and the world over, we suffer from the tremors of this receding moral climate. As Rushworth M. Kidder said (1993) "Something deep in the soul of our collective future seems out of balance, and the world appears to be in a long, slow drift toward moral recession". The advent of INTERNET helps to hasten the democratization of education but at the same time it also brings along with it easy access to yellow culture. Used unrestrainedly, it will have tremendous implications on the moral behaviour of young people whose minds are still malleable. Updating our educational technology is essential if we are to be global players. The challenge here is how can we prevent "rubbish" from being thrown into our bin. Or should we consider the alternative of recycling this "rubbish" for a useful purpose such as turning scenes of violence, anger and hatred into stimuli for learning.

7. This negative sense of well-being is fortunately weighted by a consensual effort to identify a common ground of shared values in the many values seminars organized under the auspices of UNESCO and related bodies. This set of shared values or precepts identified must be so fundamental and powerful that it can dissolve borders, transcend races, and outlast cultural traditions. This is based on the belief that despite our multicultural diversity we are united by one moral dimension based on universal values. Beneath the skin, everyone of us is the same. Differences arise from our years of cultural and political isolation. The belief in the sanctity of race, culture and ideology formed the basis of these differences.

8. The situation is becoming critical in this "borderless world". It is by natural law that the most dominant will dominate. It is also a natural law of human behaviour to resist domination. We can all use the process of law and consensus to agree on a set of regional values which to all aims and purposes may not differ very much from universal values or each of our cultural values. But to adhere to it requires not just political will but more importantly the emotional will of every individual. This emotional commitment can only be an outcome of a process of emotional maturity by way of education. We are not saying that we must resist "Change" by building defenses. Rather we are concerned that our future generations should have the resilience and the emotional maturity to understand and participate in the evolution of values from various perspectives-cultural, national, regional and global. This seems to imply that there are various levels of operation within a certain time frame. But the concept of "borderlessness" has no temporal sense. The issue is immediacy, and the Future is Now.

9. Daniel Goleman (1996) in his book "Emotional Intelligence" argues for the importance of emotional intelligence, for with Change

   "... looms a pressing moral imperative to unravel at ever-greater speed, when selfishness, violence, and a meanness of spirit seem to be rotting the goodness of our communal lives. Here the argument for the importance of emotional intelligence hinges on the link between sentiment, character and moral instincts. There is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. For one, impulse is the medium of emotion; the seed of all impulse is a feeling bursting to express itself in action. Those who are at the mercy of impulse–who lack self-control–suffer a moral deficiency: The ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others; lacking a sense of another's need or despair, there is no caring. And if there are any two moral stances that our times call for, they are precisely these, self-restraint and compassion".

   Both of these, I believe are an outcome of emotional maturity. But can emotional maturity be implanted in our future generations prematurely to enable them to catch up with change? How can we resolve this paradoxical position? I am not sure if genetic engineering could be a possibility in the near future but until that future is created, what can we do-as teachers, parents and members of society – to ensure the emotional maturation of our generations to come? In what way can we affect the core of our children's being, to strike at the heart and the mind? The answer to this, I believe lies not so much in what you put in the curriculum but in the way the curriculum is delivered and very importantly the attitude of the teachers.

10. The word "curriculum" by way of definition refers to all that goes on in the school – the subject matter and related teaching-learning activities, the school and classroom environment and most important the teachers and the headmaster. Curriculum content reflects the aspirations of the country while the process by which it is delivered touches the soul of the learner. The intersection of curriculum content, the human touch of curriculum interpretation and the attitude of the teachers will leave an indelible mark in the lives of the students long after school becomes a memory. Therefore an *a priori* of curriculum implementation is what it takes to teach it. What kind of schools can we create? What kind of teachers do we need? Are "teachers" the people who teach in schools? What kind of skills should they have? And what if the "teacher" is a computer disk? All these have serious implications on what we mean by teacher education before we discuss the issue of a values education curriculum for teacher education for you will see that they are intimately linked.

■ Teacher Education

1. The concept of "teacher education" as against the concept of "teacher training" needs to be defined. "Teacher education" has to be seen in relation to the relative importance given to the personal development of teachers as professionals. This developmental function focuses on the "process of reflection, examination, and change which can lead to personal and professional development" (Freeman, 1982). Lange (1989) identifies it as a "process of continual, intellectual, experiential and attitudinal growth" which is "more encompassing and allowing for continued growth both prior to and throughout a career". Teaching is therefore more than a vocation as it deals with the very core of those who teach and those who are taught. It is about the development of values and beliefs about teaching and learning. This being the case, the teacher training curriculum must allow student teachers to develop the capacities for critical enquiry and reflection to enable them to become self-directed professionals. Teacher training relates particularly well to the level of techniques and pre-specified competencies for the conveyance of content. It deals specifically with the technicalities of instruction. However, both are essentials on any teacher preparation course be it preservice or in service.

2. The notion of "development" is an important issue in teacher education. No one can develop a teacher. Only teachers can develop themselves. The critical point is that personal and professional development has to be self-initiated by way of self-awareness of one's own beliefs and attitudes towards teaching. The implication on teacher education then is to look at ways in which we can enable teachers to develop the kind of sensitive reflexes to make teaching a nurturing profession.

3. Based on the notion of teacher education for teacher development as a pre-requisite for student development values education becomes an important component in the teacher training curriculum. In Malaysia our teacher education curriculum is built on three essential components that is, subject knowledge, pedagogical skills and values. This three-prong model will enhance further the spiritual, emotional, intellectual and physical development of our student teachers in relation to a strong belief in God, the awareness of self as teachers and their moral obligations to society.

4. The oft quoted cliche that teaching is a noble profession is much less understood at present than in the past. But ironically it is now that this concept of a noble profession needs to be enhanced. As the great Erasmus once said, "the main hope of a nation lies in the proper education of its youth" to develop the strength of character to meet the challenges of the world in rapid change. Was it not that "character is the psychological muscle that moral conduct requires"? (Amitai Etzioni, George Washington University.) This was further supported by Goleman (1996) who suggested that the remedy for this generation of aggressive, abusive and depressive children is in the way we prepare them for life.

   At the present we leave the emotional education of our children to chance, with ever more disastrous results. One solution is a new vision of what schools can do to educate the whole student, bringing together mind and heart in the classroom. I can foresee a day when education will routinely include inculcating essential human competencies such as self-awareness, self-control, and empathy and the art of listening, resolving conflicts and co-operation.

The same can be said of teacher training. In no other profession is the responsibility for nurturing the human being weighs as heavy. And for the twenty-first century the challenge for the teaching profession is how to educate our children to manage their lives with emotional intelligence and thus freshen the moral fabric of society with youthful vigour.

5. This then brings us to the issue of the type of teachers we should have in the schools. I have said that teaching is a nurturing profession and therefore the demands exacted of teachers are greater than that of other professions. If you have an incompetent doctor or a nurse, one patient or patients with the same ailment will die or suffer in some way. But if you have a bad teacher, the effect on the student is life-long and by virtue of the nature of the job, the teacher will have an influence on thousands of students. Imagine thousands of psychologically "maimed" students crowding the streets because of just one teacher.

6. One of the most important outcomes in education is the moulding of personality and the development of self-esteem, inclusive of students' attitude towards learning. Every learner should have the opportunity to realize his or her potential to the fullest. Those who have attained high self-esteem will develop a sense of self-respect and confidence to make decisions based on rational thinking. Such a learner will have strong sense of belonging and responsibility. Teachers who are capable of contributing towards learner success as such are appreciative of learner efforts, responsive to learner needs, and are empathetic. Through this she will be able to foster a learning environment which encourages learners to succeed. Therefore teachers must have first-hand experience of this kind of nurturing climate in their own training. This therefore has strong implications on the delivery of the teacher training curriculum. Reflective person-centred and process-based approaches are generally more humanistic in orientation.

7. With developments in cyberspace, distance education and any of the computer-assisted learning approaches are becoming the vogue. If moral education requires teachers to be exemplars of virtues then care must be taken in the development of teaching and learning materials. Otherwise there is no human interface interaction. These materials will have to be value-driven rather than product-driven. Value-driven materials will be more process based with in-built formative evaluation. With this I would like now to address the concept of values education and what it means in teacher education.

■ Values Education in Teacher Education

1. The importance of values education in teacher training cannot be underestimated. There is no greater human resource development in any other vocation than in education. Rapid development albeit brings along with it fame and prosperity it also brings along with it materialism, superficiality and different perceptions towards moral values. The following anecdotes illustrates the differences in perceptions towards the same value, affection.

The little girl from the country learned something about technology – or at least about city living–when she told the city girl that cows will give more milk when treated with affection, and the city girl cracked, "So will the milkman–and who wants to kiss a cow?"

(*The Education Digest*, September 1989)

2. A re-emphasis on specified core values of a nation is essential in the development of a national spirit and identity. Without a tradition of beliefs and values, human beings will be no different from other animals. It is our beliefs and values system that gives us self-worth and self-esteem. At the Jomtien Conference in 1990, it was emphasized that a

   no less fundamental aim of educational development is the transmission and enrichment of common cultural and moral values. It is in these values that the individual and the society find their identity and worth.

3. The inclusion of values education as an integral part of the curriculum will require the careful identification or selection of a broad band of national values, especially in multicultural societies with due respect for cultural sensitivities. In Malaysia, a total of sixteen moral values have been identified for the whole education curriculum. These values are:

   - Purity of body and mind
   - Compassion
   - Moderation
   - Humility
   - Respect
   - Love
   - Justice
   - Freedom
   - Honesty
   - Diligence
   - Gratitude
   - Public spiritedness
   - Courage
   - Self-reliance
   - Co-operation
   - Rationality

4. "Values" according to Murray Thomas (1989) are opinions "not publicly verifiable but held as a matter of personal conviction". It is a generic term taken to include a whole gamut of values viz. moral values, aesthetic values, political values, cultural values, religious values, economic values, technical values, humanistic values and others. All these values constitute the ethics which guide man's moral and social behaviour. "Values education" is defined by Gener R. Hawes and Lynne Salop Haws (1982) as "the explicit teaching of values to help develop criteria for determining what is practically, aesthetically, and morally worthy". The aims of values education therefore is to "create the ideal person, and an individual whose character reflects the major values and methods of responding to ethic issues of their particular social system". In Malaysia values education which we term as "Moral Education" is aimed at enhancing the intellectual, spiritual and physical development of the individual in a holistic way to enable him to contribute to the betterment of the Malaysian society as enshrined in our National Philosophy of Education.

5. The teacher is the symbol of formal instruction or learning in any society. Therefore the role model of the values system imparted must be transparent in the teacher's own behaviour. Otherwise it will give rise to incongruencies between theory and practice. This has serious implications on the selection of teachers as so much of teaching is in the attitude and personality of the teacher.

■ Guidelines for the Design of a Values Education Curriculum

1 Clear Vision and Broad Goals

The curriculum should emphasize co-operation and mutual respect; foster the development of the capacity to think, feel and act morally; develop a moral community based on fairness, caring and respect for legitimate authority and democratic participation. An integrative moral vision towards this end will foster character development.

2 Variety of Approach

As I said earlier, we should not be "moralizing" about moral values as this may not be the best approach to arrest students' interest as values are caught not taught. But a word of caution: Don't leave it to chance either.

The aim of moral instruction should be to educate for moral maturity. A variety of approaches should be used to ensure that values are really caught either consciously or unconsciously. Young people do not assimilate values by learning words (justice, fairness, etc.) and their definitions. They learn attitudes, habits and ways of judging–in personal transactions with their family or friends. They do not learn ethical principles; they emulate ethical (or unethical) people. That is why young people need models of what man at his best can be. Each generation, presented with victories that it did not win for itself, must itself rediscover the meaning of justice and freed om. A generation that has fought for freedom may pass that freedom on to the next generation. But it cannot pass on the intense personal knowledge of what it takes to win freedom.

Moral values can be taught per se or through a combination of character education, inculcation and values clarification strategies. For more lasting and enduring effect profiling can also be included with diary keeping as a requirement. This is especially important for teacher education if teacher education is meant for the professional and personal growth of teachers. Student teachers must be accountable and be aware of their own personal development so that they can empathize with the development of character in their own learners.

3. Methodology for Whole School and Community Involvement

Values education should not be seen as the total responsibility of teachers. The curriculum in teacher education should provide the methodology for enlisting the involvement of parents and other related bodies. A living curriculum should evolve from school practices and the involvement of the community. I shall illustrate what I mean by a "living" curriculum:

■ "A Living Curriculum"

Morality pervades the atmosphere and system in which we breathe and live. It is in the way the school buildings are built to cater to the different sizes of children, the handicapped, the way teachers treat their fellow colleagues and children, the smile rather than the books they carry in their arms, the way the headmaster greets the teachers, the children and the gardener and the ways rules and regulations are formulated to promote or to stifle living. Do children and staff look forward to each day of school or do they see school as dreadful or fearful? This is the hidden curriculum, an essential consideration in the formulation of an overt public curriculum. A Living

Curriculum where each of these questions I asked are demonstrated in practice then truly moral education can be effectively learnt.

■ Concluding Remarks

I may have sounded very philosophical but values education is philosophy in practice. We cannot exhort our children to follow our foot-steps if we ourselves are not sure if we are right. Teachers themselves must have that emotional maturity or intelligence to manage their own lives and develop an understanding of their own values system before they can become values development facilitators in the classroom. Bridges of understanding must first be established between what we practise and what we believe. For this reason, the teacher plays a pivotal role in the transference of universal values. Therefore the design of this curriculum will not be just a consideration of what values goes into it but also how the curriculum is to be delivered to all for its re-expression and thence promote the personal and professional growth of our teachers This is because the moral order is not something enshrined in historical documents, or stowed away like the family heirlooms. It is a living, changing thing, and never any better than the generation that holds it in trust. A society is continuously recreated, for good or ill, by its members. This will strike some as burdensome, but it will summon others to greatness. And this is of the utmost import in the teaching profession.

OPENING ADDRESS

Presented to APNIEVE Experts' Meeting,
Bandung, Indonesia, April 27-30, 1997

by

Dr. Valai na Pombejr
UNESCO Representative

It gives me great pleasure to convey to all of you the greetings from Dr Victor Ordonez, Director, UNESCO Principal Regional Office for Asia and the Pacific and his good wishes for the success of the Experts' Meeting to Finalize the Sourcebook on "Learning to Live Together in Peace and Harmony". I wish first of all to thank IKIP Bandung without whose generous financial and technical contributions, it would not have been possible to hold this meeting here. My thanks and my congratulations go to its Rector, Dr Mohammad Fakry Ghaffar and his team for their helpful co-operation and very hard work during the preparation and organization of the meeting. I would also like to thank Dr Lourdes Quisumbing, the APNIEVE President, for her invaluable advice and encouragement. I am most appreciative of the commitment and contributions of each of the Steering Committee Members and I am grateful to the experts who in spite of their heavy workload, have submitted their contributions on time.

Ladies and Gentlemen,

All of us gathering here are well aware that a major concern facing our Asia and the Pacific region is the fact that it is a region of contrast: it has some of the largest and some of the smallest countries on earth in terms of population size and land area; and some of the richest and the poorest countries. The Asia–Pacific situation is characterized by its immense size and large population and great diversity. As a whole, it is a dynamic region with a fast rate of economic growth and will be an economic giant in the 21st Century. However, upon close examination, two threats to peace, security and development are prevalent:

- widening disparity of wealth, opportunity and empowerment both between and within countries in the region
- alarming degradation of quality of individual lives, values, communities and environment.

Fundamental to Asia and the Pacific region is the matter of how countries can modernize and develop while at the same time maintain their cherished values and cultural identity. There is a growing concern about the deterioration of traditional human values and moral principles when they have to compete with more immediate economic considerations.

Facing the threats to peace and the deterioration of human values caused by the fast rate of modernization and urbanization resulting in economic and technological advancement faster than social and cultural development, it is imperative that more equitable, sustainable and well balanced development be enhanced in all spheres. There is also a need for seeking a balance to integrate modern/contemporary values with cherished traditional human values.

The Sixth Conference of Ministers of Education in Asia and the Pacific which met in Kuala Lumpur in 1993 was conscious of this fact and adopted a declaration on education which underlined the importance of values, ethics and culture in education and expressed the profound conviction that the only path to the restoration of a balance in its value system in a world increasingly shaped by materialism was to assign a significant place for values education in the school curriculum.

The Report to UNESCO of the International Commission on Education for the Twenty-first century chaired by Jacques Delors begins with the following statement: "In confronting the many challenges that the future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice..." The Commission believes that education is one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war. Apart from its utilitarian purposes, especially in the development of human skills and the advancement of science, the Delors Commission is convinced that "education is the most powerful instrument for transforming our world and our image of each other, for liberating and harnessing those human energies that can assist in realizing our collective aspirations". This reconfirms the statement made by Federico Mayor, Director-General of UNESCO: "Wars will not cease, either on the ground or in people's minds, unless each and every one of us resolutely embarks on the struggle against intolerance and violence by attacking the evil at its roots. Education offers us the means to do this. It also holds the key to development, to receptiveness to others, to population control and to the preservation of the environment. Education is what will enable us to move from a culture of war, which we unhappily know only too well, to a culture of peace, whose benefits we are only just beginning to sense".

The APNIEVE founding members and the APNIEVE experts who are actively promoting international/values education believe that this regional network is an instrument of peace, respect for human rights, democracy and development which is human, holistic and sustainable. They are convinced that through their efforts, APNIEVE can help young people to learn to live together in peace and harmony. This is why they decided to produce their first sourcebook on this particular field for teacher education and the tertiary level education.

UNESCO Secretariat is most appreciative to the APNIEVE's initiative and endeavour in promoting international and values education. It considers the APNIEVE as one of UNESCO's response mechanisms to the concern of the 21st Century and the longing for peace, solidarity and harmony in Asia and the Pacific. APNIEVE is also a mechanism of co-operation for sharing information and expertise, exchanging new skills, knowledge and attitudes. It is a network of persons and institutions gathering around common ideals and interests not only for their mutual benefit but also for providing services to the region and the world at large.

Let us hope that our sustained efforts will result in another concrete contribution to the promotion of peace and harmony in the world.

DIRECTORY OF PARTICIPANTS OF APNIEVE MEETINGS

List of Participants of APNIEVE Experts Group Meeting
Malacca, Malaysia, 1–5 July 1996

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